

The Brooklyn Jewish Center Review

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JANUARY

1941

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TWO PROPHECIES

THE year of 1941 is full of dark apprehensions and forebodings. It may well prove to be the most fateful in a thousand years. Never before the dawn of this new year was it more apparent that mankind is sharply divided into two worlds locked in murderous conflict, irreconcilable antagonism. The issues at stake are the supremacy of ideas dead 1000 years and ideals that cost mankind 1000 years of martyrdom. Hitler has accurately identified the nature and direction of our times when he said: "These are two worlds and I believe one of these two worlds must crack up."

Moreover, we are entering upon the year 1941 accompanied by two competing prophecies. The most remorseless enemy of democracy, Hitler, says that "the year 1941 will bring consummation of the greatest victory in our history." The most implacable foe of dictatorships, Roosevelt, says that the "Axis Powers are not going to win this war." Thus the respective champions of freedom and despotism predict the future of the world. The fulfillment of either of these predictions holds the deepest meaning for all mankind.

From time immemorial humanity has been warned against false prophets. Innocent people are liable to err by the lies and vain boasting of prophets. Only he who is the "spokesman of God" is to be believed.

Who, for one instant, can be in doubt as to which of the prophets of the new year can truly say: "The spirit of the Lord speaketh by me?" Hitler's boast of victory is a cry for "violence and spoil," for surrender of our intellectual and spiritual freedom into the hand of death. True, like the "sorcerers" and "magicians of Egypt" he can even point to "a sign of a wonder" to prove the authenticity of his prophecy. He can point to the cruel fate that has overtaken those who failed to heed his warnings. He

can point to many nations who refused to accede to his demands and now dwell in lands of darkness. He can point to many servants of God who violated his commands and now languish in prison like common criminals. He can even point to the greatest empire of all times as a gory reminder of the approaching adversity that befalls those who disbelieve his word. And yet despite the aura of invincibility of this man the distance separating his prophecy from reality is determined not by him but by Roosevelt.

The immortal instinct of man, the external optimism of the human race, tells us that the "man of strife and contention to the whole earth" is no more than a mad, capricious despot, foredoomed to destruction; that his unprecedented military might is destined to teach mankind the ultimate

inefficiency of material power; that his conquests are not triumphs but felonies. Hitler has to an appalling degree destroyed living but not life. Life, love, faith, honor remain whole and untouched.

Roosevelt's prophecy is not merely that of an idealist. It is nearer to reality than is apparent. It represents the interpretation of a world movement. He has called upon America to become an "arsenal of democracy." The nation is prepared to suffer privations, to risk and sacrifice to make good the forecast of God's prophet.

But essentially, the fulfillment of Mr. Roosevelt's prophecy is dependent upon each of us. No one can be exempt. No one can afford to isolate himself from the heavy task that faces us. To abstain from such vital cooperation would be tantamount to condoning—even becoming an accessory to—those awful crimes which have appalled the civilized world.

—Louis J. Gribetz

PROF. CHAIM TCHERNOWITZ AT 70

IT was a fitting tribute that was paid to Professor Chaim Tchernowitz by New York Jewry on the evening of January 12th, to mark the anniversary of his seventieth birthday. Zionists, Hebraists, scholars and students, both of the old and new schools, crowded the large ball room of the Pennsylvania Hotel, anxious to show their respect and affection for a scholar who has played an important role in the development of Hebrew culture and Zionist thought for more than a generation. The pseudonym which he adopted as soon as he appeared on the literary scene, *Rav Tzair*, was happily chosen, and reveals significantly his unique gifts. When he was a *Tzair*, a young man, he already earned the title *Rav*, master in the field of Jewish learning, and now though a *Zaken*, old in years and steeped in wisdom, he remained the *Tzair* in spirit, in enthusiasm, in energy and enterprise. At his age, he has undertaken, in addition to his

teaching duties and scholarly studies, the editing of a new Hebrew magazine, the *Bitsaron*, which has already won for itself the recognition and the praise of eminent Hebrew writers throughout the world.

The Brooklyn Jewish Center is happy to join the many friends and admirers of Prof. Tchernowitz in wishing him health and strength, so that he may continue to serve the cause of Hebrew culture *Ad Meah Ve'earim Shannah*.

—Israel H. Levinthal

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JUST BETWEEN OURSELVES—

"בנינו רבין עצמינו"

An Intimate Chat Between Rabbi and Reader

I MUST share with my readers the thrill and the joy that I experienced when I first saw the new decorations that now adorn the Holy Ark in our Synagogue, decorations that were made and fashioned in the new, nascent *Eretz Israel*, and that were viewed and admired by several million spectators in the Palestine Pavilion of the World's Fair. I had a feeling that we had literally transplanted a part of *Eretz Israel* itself within the portals of our House of God. I felt that we created a new bond, that was to link our House of Worship with that Land of Worship—*Eretz Israel*. And I feel the joy of realizing a dream that I had the first time I saw those iron gates and that beautifully embroidered *parochet* hanging on one of the walls of the Palestine Pavilion, the hope, and the determination, that these decorations should go to the Brooklyn Jewish Center as soon as the World's Fair closed.

I could never fully understand why Jews permitted our Synagogues and Temples to be divorced from that new beauty that was being created by the revived Jewish art in Palestine. If there is any place where Palestine should be felt as a living reality, through living and concrete symbols, it is in the Synagogue as well as in the Jewish home. And yet, in how very few American Synagogues will you find anything that reminds the worshipper of the new life and the new beauty and the new creativity that the new Palestine represents.

There is a very meaningful ordinance of the Rabbis which decrees that "we must join the thought of *Ge-ulah* with *Tefillah*," *Tzarich Lismoch Ge-ulah Litfillah*. That is why the law prohibits even the response of *Amen* at the conclusion of the blessing beginning with the words *Tzur Yisrael*, and ending with *Go-al Yisrael*, the blessing which precedes the *Silent Amidah*, viewed by the sages as the essence of *Tefillah*, or the Prayer Service.

In the minds of the Rabbis the thought of Israel's redemption, of a

Palestine restored, must be closely linked with the act of *Tefillah* or Prayer. One without the other is meaningless to the Jew. *En Le-hafsik*, there is to be no interruption in the mind of the worshipper between the act of prayer and the act of consecration for his people's redemption. The worshippers in the Center Synagogue will henceforth observe the spirit as well as the letter of that injunction. As they utter their words of prayer and behold the Torah curtain with its significant message, "For out of Zion shall go forth the Law," or those silver-lettered words carved on the iron gates, "And for the sake of Jerusalem I shall not rest"—there will be a union of thoughts in their minds, linking the words of their prayers with their hopes and their dreams of the Jewish redemption in Zion and Jerusalem.

The writer feels rather keenly about this matter. He would like to see in every Synagogue every sacred object and symbol a product not of Galut but of the new *Eretz Israel*. Every bit of silver that adorns the Torah scrolls, the Menorahs, the Holy Ark itself, the pulpit and all other furnishings that play a significant role in the service ought to represent the living *Eretz Israel* and to arouse within our souls a greater loyalty and devotion to the dream and ideal of the reborn Palestine.

The Talmud, in a significant passage, expresses the thought that in Israel's ideal future "all the Synagogues and Houses of Study scattered throughout the world will be transported to Palestine." What the Rabbis wanted to impress upon us, I believe, is the simple thought that when all the Synagogues and Houses of Study in *Chutz A'Eretz*, in the Diaspora, will succeed in transporting the minds of the Jews to *Eretz Israel*, then the ideal future of our people will be realized. Israel's redemption and Zion's rebirth will become a reality.

This, then, is the real significance of our new Palestinian Torah ornaments. They mark, I hope and pray, a new milestone in the life of the

American Synagogue, when all our Synagogues will work to link our people's worship with the prayer for and hope of our people's redemption

Israel H. Perithal

JEWS AND EVACUATION IN ENGLAND

The following is a letter—condensed—that was published recently in the "London Jewish Chronicle." The writer is Rev. A. Baum, of Norfolk

DANGEROUS problems need to be faced squarely. Those of us who have lived in the reception areas for the last year are becoming more aware of the vicious ill-feeling against Jews that is slowly spreading in country districts. Were this attitude confined to paid agitators or the irremediably evil-minded, its repercussions would be limited and the remedy readily applicable. But the carriers of the malignant reports are in most cases ordinary decent people who speak with the authority of the disinterested and whose influence in their own family group and among their friends is considerable.

Many of the country towns and villages had never before the war had a Jewish inhabitant. Now, in the dispersion, they have received numbers of Jewish mothers and children. I know of one such small town where Mosley's followers prepared the townfolk for the arrival of "swarthy, alien, Jew children," and where now, after a year of hospitality, there is still strong feeling against the children. There are towns where the words "evacuee" and "Jew" are synonyms, and both used opprobriously.

That the nuisance can be dealt with I know.

In our own town there was a small Fascist group and a Fascist bookshop before the war. There was some talk at a local council meeting about all evacuees being Jews. Yet a series of talks in several churches and at secular meetings, the cooperation of local ministers of religion and other men of good will, the maintenance of contact with billeting hostesses and the good sense of the children seem to have resulted in the effective silencing of any harmful public talk.

HENRI BERGSON—THE FAITHFUL REBEL

By JACOB S. MINKIN

THERE was a long line of men and women before the registration office in Paris. They had come in compliance with a decree which required the registration of all Jews in occupied France.

Among the sad-eyed, gloomy-faced people stood an old, sparely-built man with deep-set, but expressive eyes, an equiline nose, close-cropped moustache, and over-hanging eyebrows. The air was sharp and cold, but he was dressed lightly in a dressing gown and slippers, supported on either side by a nurse and a valet.

That morning he arose from a sick-bed to which he had been confined for many months, off and on, for a number of years. He had come to register as a Jew, together with the humblest of his people. He stood there long and silent, not a word escaping his compressed lips. Attempts to engage him in conversation had failed, for he would not speak. Not one in that line knew him, for it was now many years since he had appeared in public. But, considering his age and his evident weak and feeble condition, a number of men stepped aside to make room for him that he might not have to wait too long for his turn. The old man smiled back an understanding look of appreciation, but he would not leave his place.

Suddenly, there was a commotion. A government official had recognized him. The old man with the handsome face and clerical mien, was none other than Professor Henri Bergson, the great French philosopher, the hero of the Parisian salons, and one of the most famous men in the world. He ran over to him, tipped his cap, made his salutations, and begged him to leave the line and not shame France by his standing there. He assured him that the law did not apply to him, that that very morning an order had come from the Marshal of France himself, exempting Bergson from any restrictive regulations which might affect his people.

The old man did not answer, but held on more firmly to the supporting arms on either side of him. For a moment, a shadow passed over his face as he watched the line growing longer and thicker behind him. But he soon composed himself, and his eyes were smiling again, that same

gentle and kindly smile that had bewitched thousands of people in the lecture halls of Europe and America. He smiled benevolently at the registration official and thanked him in his most beautiful and courteous French, but he refused to leave his place.

Soon the crowd in front of him grew smaller, and Henri Bergson moved forward with slow and heavy step. When he reached the desk in the registration office he was almost exhausted. Standing and waiting so long had fatigued him. Nevertheless, he took the pen in his small and thin, almost childish, hand, and signed the register, "Henri Louis Bergson, by profession a philosopher, by race and nationality, a Jew." It was written with a firm and strong hand, a signature well known to the autograph hunters on two continents.

The signature was no sooner affixed, than he almost collapsed in the arms of his supporters. He smiled no longer, but felt faint, and large beads of perspiration stood on his wide forehead. There was a cloud before his eyes, and he looked like a prophet standing amidst the ruins of his dreams.

After he had rested he slowly made his way home. There he took to his bed, the bed he never left again. What happened in that brief period between the registration and his death will never be known. Had he spoken? What did he say? Only his wife, the former Mlle. Neuberger, the daughter of a Parisian Jew who was an employee in the Rothschild bank, knows Bergson survived the episode by only a few days. On Sunday, January 5, 1941, he died, died as he stood—in line with his people.

France had been humiliated. But to the Jews it was one of the most remarkable demonstrations of solidarity in the time of their suffering and agony. Had Bergson died with *Shma Yisroel* upon his lips, he could not have done greater honor to the dignity and the inflexible pride of his race and people. He needed not have made the great sacrifice, which, undoubtedly, hastened his death. The vicious anti-Jewish laws of the Vichy government did not apply to him. He

was secure in the respect and honor of what was left of the French Republic. Not even the cruel masters of France would dare lay their bloody hand on him. He might have lived on to be exhibited to curious visitors as one of the most shining relics of fallen France.

But the blood-stream of his Jewish heritage was rich and strong, despite the neglect of eighty years, and in the great crisis that confronted him its claims were too loud and insistent to be ignored. The people that produced the martyrs of the Spanish and Portuguese governments, set now the crown of martyrdom upon the brow of the martyr of the Vichy government. Like them he would not be spared the fate of his people. He would not yield or compromise or strike bargains with the tormentors of his fellow-Jews. He scorned to be saved alone, but took upon himself all the sorrow and suffering of his afflicted brethren. Like his forebear, Don Isaac Abarbanel, he was first in the line of his exiled and martyred race.

At such a moment of heroic, almost audacious, instance of solidarity with his wronged, stricken and bereaved people, the tongue of gossip must be silenced. What sense is there in speculating on what prompted this last, self-effacing martyr-like act of Henri Bergson—an awakened Jewish consciousness, racial awareness, or wounded personal pride? It might have been either or all of these things together. What counts is, that in their need, in their extremity, in the great affliction which had befallen his people, Bergson had not deserted them, was at one with them—a pure, radiant soul, as shining as any in Israel.

What becomes of Bergson's alleged religious desertion, of his rumored conversion to the Catholic faith, of his having died under the sign of the cross with which the newspapers of this country, and, undoubtedly, many other lands, were filled?

It is the *galut* tragedy of the Jew that he must suffer to see some of the best and noblest of his sons claimed by other faiths, worshipping other gods, and serving other ideals, in fulfillment of the sad biblical prophecy,

"Thy sons and thy daughters shall be given to another people, and thine eyes shall look and be filled with longing for them all the day, and there shall be nought in the power of thy hand." A tragedy, yet a warning, too. For never shall this tragedy end until the Jewish thinkers, poets and artists, will, by their life and work, remove all doubt as to their religious and national loyalty and allegiance.

Whatever claims are made by those who allege that Bergson was converted to Catholicism, it cannot be said that he was responsible.

* * *

Henri Louis Bergson, the most brilliant thinker in Europe, foremost philosopher of the twentieth century, variously compared with Plato, Spinoza and Kant, emerged as a prophet rather than as a philosopher, as an apostle announcing a new faith rather than as a thinker proclaiming a new doctrine. There is something of the dreamer and visionary about him, which is the reason that exact scientists despair of him and refuse to take him seriously. His vision of the cosmic grandeur sounds more like the ecstatic outburst of the Psalmist than the cool reasoning of the scientist equipped with test-tube and telescope. And while they admit being intoxicated by the brilliance of his style, by the wealth and splendor of his metaphors and imagery, they hesitate to follow him as an unfailing guide to knowledge.

Bergson was dubbed by his critics as an anti-intellectual, and with some justice, for he was the first to rebel against the scientific barbarism of the mechanistic philosophy of the nineteenth century which valued tools above soul, machines and industrial organization above the things of the spirit. The materialistic conception of life which would give the palm to intellect without the refining and restraining influences of instinct, feeling and emotion, was the principal subject of his attack. "Man," he says, "has in his intelligence a tiny candle that keeps him from stumbling in a subterranean passage; but that puny taper must not be mistaken for the sun that maintains and illumines the world."

Our struggles and our sufferings, our ambitions and our defeats, our yearnings to be stronger and nobler than we are, the vital energies in us which push us onward toward higher

aims and loftier goals—these are not the voices of a fixed and crippling mechanistic life, but the whisperings of an inner life which is truer than the intellect, truer than all the invention of science and machinery. It is the voice of what Bergson called *Elan Vital*, the vital urge which makes us grow, develop, and transforms this planet of ours into a scene of cosmic grandeur.

This is what Bergson meant by Intuition—the ability to pierce the outer veils of reality to the inner essence of things, a new vision or contemplation of the inner life, a power given not by intelligence, but born of the substratum of man's deepest consciousness. Mystical as this may seem, yet there is nothing mystifying about it. What we call genius in literature or in art, is not some special vision or endowment, but the ability to penetrate further and deeper into reality, to enter into sympathetic understanding with their subject.

Life to Bergson is not a fixed and closed thing, not a stagnant pool in which no growth is possible, but a running river in which new men, new forms, new measures and ambitions are constantly born. This universe itself is not a finished, completed, created thing, but is a process of being born, created, completed. It is not a static, but a dynamic thing, and it is man's duty and purpose upon earth to bring it to its highest point of perfection. There is, therefore, a partnership between matter and spirit, between man and the universe, one helping and completing the other, one rounding out and perfecting the

other.

This is what Bergson calls Creative Evolution, an evolution that is ceaseless, unending, creating new life, producing new forms—a vital current that keeps on flowing forever. It is also at the core of his philosophy of change. For life to Bergson is a never-stopping advance, the past eating its way into the future, and growing as it goes on. "To live is to change, to change is to mature, to mature is a ceaseless process of creating."

And what is true of man and the world, is also true of God. God, says Bergson, is Unceasing Life, Action, Freedom. He had no beginning, nor can we conceive of there being any end. He is not omnipotent; He is not all-powerful, but is doing the best He can with stubborn substance. He has not created the world yet, but it is being created under our very eyes. He is not finite, but is being constantly evolved, even as man and the world are being evolved. H. G. Wells who made Bergson's God-conception the subject of his famous war-novel, "Mr. Britling Sees It Through," reinforced the philosopher's view by saying: "They (the theologians) have been extravagant about God. They have had silly absolute ideas that He is all-powerful, that He is omni-everything. But common sense knows better. Every religious thought denies it. God is not absolute; God is finite. A finite God who struggles in his great and comprehensive way as we struggle in our weak and silly way—who is with us—that is the essence of all religion."

One of the most touching and really beautiful things in the philosophy of Bergson, is his conception of the human soul. It was impossible that the creator of Intuition, the proclaimer of *Elan Vital* should remain silent about the soul. The soul, he says, the only truly free thing on earth, is of the same stuff as the Vital Impulse itself. It comes from it, it is part of it, and shares its native power and creative energy. But, like God, the soul is not given, but attained, not inherited, but has to be won. It is not a static entity, but a growing thing. It is being built up bit by bit with every new effort, every new development, every higher ambition and aspiration of the individual's life. To have a soul one must live, one must act.

No other philosopher had such a bewitching effect upon the world as

SAADIA ON DICTATORS

"ORDER and civilization are not affected by power and authority as such, but by the wisdom and foresight with which these are exercised. Authority based on power alone is a misfortune to the world, and in the end also to the one who possesses it. A powerful but unwise individual will interfere with all human activities, and will arrogate to himself final authority on art and science, politics and religion. Should he succeed in usurping the government, he will turn everybody into an enemy, so that he will have to take even his meals under guard, live as under the edge of a sword, as if his entire existence hung upon a hair."

Henri Bergson. Whether his philosophy was accepted or rejected, his friends and opponents alike were intoxicated by it and lavished upon it their most extravagant praise. "Nothing like him since Descartes," they said in France. "Nothing like him since Kant," they confessed in Germany. In England, Lord Balfour and Sir Oliver Lodge, to mention but a few, were among his greatest admirers. "This man is a magician," writes an English enthusiast. "Mr. Bergson's work has the supreme and convincing merit that it renders whole shelves-full of books useless," states another. "Open Bergson," writes the American Prof. William James, "and new horizons loom up on every page. It is like the breath of the morning and the song of birds." The venerable nature-poet-philosopher John Burroughs, said, "In my youth, Emerson was my guide among philosophers. The friend and passion of my age is Bergson."

No man succeeded so well as he in interesting the lay public in philosophy. When he appeared, whether in his classroom in Paris or on the lecture platform elsewhere, he was greeted by thousands with the most enthusiastic reception. In France no hall was large enough to accommodate the crowds that flocked to hear him, and they were drawn from all classes of society, artists, musicians, cassocked priests, professional philosophers, and fashionable society dames. When he came to the United States and lectured at Columbia University, crowds stood from early morning waiting to be admitted. When some years ago a poll was taken of the most important event of the year, some mentioned the discovery of radium, others singled out the development of the airplane. Many others, however, chose "the discovery of the soul by Bergson."

No doubt much of Bergson's popularity depended upon the fact that he gave voice to the hopes that spring eternally in the human heart. His doctrine of Intuition, Elan Vital, the creative life, the soul, and the encouragement he gave to immortality, did much to create for him an atmosphere among all classes of people. But, principally, it was due to the extremely lucid, beautiful and poetic style of his speaking and writing. Not since Plato was philosophy written in such a fascinating manner. He was a liter-

LEADING US "TOWARD A SOLUTION"

A Review by DR. ISRAEL H. LEVINTHAL

THERE are few men in the American Rabbinate whose interests and activities are so manifold as that of Dr. Israel Goldstein. A successful Rabbi of one of the oldest and leading congregations in America, head of the Jewish National Fund—to which he has given splendid service, active leader in the Zionist Organization and in all Palestine appeals, president of the Jewish Arbitration Court, and influential worker in numerous other causes, he has nevertheless found time to put into print a number of notable addresses which he has delivered in the course of his many years of ministry in Israel.

Dr. Goldstein has chosen a fine title for his volume, "Toward a Solution." It would be presumptuous for any one man to offer a solution to the many problems that vex humanity today, but one may at least analyze the problems that face us, and in that way lead us *toward* a solution. To quote the words of the author: "Problems are more easily posed than solved. Yet the statement of the problem and its analysis are indispensable steps toward its solution."

Because of his wide interests, it is natural that the volume should deal with many aspects of Jewish and general life—the place of religion in the social order, the content of Democracy, the problem of Jewish Christian relations, the role of the Synagogue in Jewish life, and, above all, the relation of Palestine and Zionism to the solution of the Jewish problem. These subjects are treated by Dr. Goldstein with great skill and potency. Dr. Goldstein possesses a fine power of analysis, and, like a good teacher, he is capable of presenting a most difficult problem in simple terms. He is effective and convincing when he discusses any subject, but it must be said that he is most effective and most convincing when he discusses some aspect of Palestine endeavor. In fact, the entire volume is weighted on the side of Palestine, and rightly so, because he feels that here lies the center of gravity of the solu-

tion to the entire Jewish question.

Dr. Goldstein has played an important role in the Inter-Faith and Good-Will movements, and offers wholesome advice to both Christian and Jew in his discussions of these themes. He is correct when he says: "If national unity spells national strength, Christian-Jewish relations constitute an important area in our program of national defense."

Part of the book is devoted to popular studies of scholarly themes, which he terms "Studies in Backgrounds," and which deal with subjects to which he has devoted considerable study and research. His essays on the earlier settlements of German Jews in America, and the Jewish historical background of modern courts of arbitration are particularly valuable and timely.

Rabbi Goldstein writes in a lucid, easy-flowing style. He is adept at striking similes and happy phrases. In discussing the problems of our youth, he rightly observes: "Today, the Jewish youth needs to be guided, not chided." In analyzing the progress of science, he tells us "Science has brought material comforts, but not happiness. It has removed barriers of space but has not brought nations together. It has taught men to master nature, but they have not learned to master hatred and greed." In defining peace and freedom, he strikes a true note when he says: "Peace means more than the absence of war . . . just as freedom means more than the absence of tyranny." His Zionist utterances, above all, are permeated with an intense love for the Land of Israel, which explains the devotion with which he has given himself to every important Palestine undertaking.

This volume is an important contribution to the study of Jewish life and ideals of our day, and will be welcomed by all interested in the current Jewish and general world scenes.

—"Toward a Solution," by Dr. Israel Goldstein, G. P. Putnam's Sons, New York.

ary genius of a rare kind. He had the power of weaving the most difficult and complicated thoughts into loops of golden threads. He woos the attention of the readers by the rhythm of

his style, by the musical cadence of his words and sentences. As his closely-linked arguments flow on, his rushing river of thoughts captivates the heart and imagination of the reader.

There is no redundancy of words, no artificial attempt to adorn his facts, but a rigid and persuasive logic links fact to fact until the whole chain becomes complete and irresistible in effect. It is not without meaning that it was for literature that the Nobel prize was awarded him in 1927, the first member of his race and faith to receive such recognition.

* * *

This brilliant man who stimulated the thought of the world and wrote the most perfect French of his generation, was a naturalized Frenchman, although he was born in Paris, on October 18, 1859. According to the former French law, a child born of immigrant parents had to be naturalized if he was to receive the full rights of citizenship. His father, Michael Bergson, who in his youth came to Paris as a musician, was of Polish-Jewish stock, born and brought up in that Warsaw ghetto around which there is a wall today, where the street cars stop dead and all intercourse with the outside world is forbidden. His mother, Kate, was an English woman of Jewish birth and lineage.

There is still a strong Bergson tradition in Warsaw to this day, boasting, it may be surprising to learn, of many rabbis, Jewish communal leaders and Hebrew scholars who regard their celebrated kinsman as a renegade from Judaism and would not even mention him by name. This would be quite natural for Jews steeped in their piety, recognizing no other lore but that of the Torah, and regarding anyone learned in the wisdom of the Gentiles as a goy. The writer has it on authority of the late Nahum Sokolow, that at the time of Bergson's visit to this country, in 1913, an uncle of Henri Bergson, was president of the large synagogue in Warsaw.

Not much of his early youth is known, nor how much of the Jewish tradition of his family he had imbibed, though in all likelihood, considering the *milieu* in which he lived, it must have been very little. He received his education at the Lycee Condorcet, where he had Theodore Reinach, famous French archeologist and Jewish historian, as one of his classmates. He cannot, however, strictly speaking, be classed as an assimilationist, for not only had he married a Jewess, the daughter of an estimable French Jew, but if the writer's memory does not betray him, he was

at one time spoken of in the press for the chair of philosophy at the Hebrew University in Jerusalem.

His education included literature, the natural sciences, mathematics, and philosophy, in all of which subjects he attained distinction. He taught philosophy at various French lyceums, and, in 1900, he was invited to join the faculty of the College of France where his genius matured, and where he received his greatest distinction for his attacks on Spencer, Buchner, Haeckel and other thinkers of the materialistic school. The rest of his life was typical of the French professor, brilliant, yet uneventful.

The crowning victory of his life was his election to the "immortals" of the French Academy, after his return from his first visit to this country. He took the place of Emile Olliviere, former Premier of France. It was a great triumph for him personally, and the Jewish people generally, since he was the first unbaptised Jew to be accorded such honor. Ludovic Halevy, a French poet and dramatist, was at one time a member of the Academy, but it was not before he had changed his faith.

It was, indeed, a victory for Bergson and the Jews, yet it did not come without its sting of pain and humiliation. The nomination of Henri Bergson for the Academy served to arouse all the forces of reaction in France, and the anti-Semites were vociferous in their protest. The Jew-baiters raged furiously, imploring the President of the French Republic not to vote for the Jew and against France. *Libre Parole*, a newspaper, while paying glowing tribute to the genius of Bergson, nevertheless wrote: "We will never consent without a protest to a foreign Jew occupying in the Academie Francaise a place which legitimately belongs to Frenchmen." Even more bitter was another paper, *Action Francaise*. "This election," it said, "would have for Jewry throughout the world the same importance as the Beilis case; the ghetto would be illuminated if Bergson triumphed. It would be the capture by Jewry of the Academy which would thus be delivered into Jewish hands." Nevertheless, Bergson was elected without a dissenting vote, thus being the first "immortal" of an immortal race to take his place in the most celebrated learned body in the world.

* * *

Since their first meeting in 1913,

a strong bond of sympathy and understanding developed between Henri Bergson and President Woodrow Wilson, an attachment between two scholars that grew so intimate that there was talk in France of sending Bergson to Washington as Ambassador. That did not materialize, but he did return to this country in the year 1917 on a secret mission just prior, to the entry of the United States in the war. Throughout the war, Bergson sympathized with President Wilson's aspirations to a world of democracy, and he gave voice to these sentiments in his writings and lectures. An awakened interest in international affairs made him desert philosophy in favor of the more active life of the public arena, becoming chairman of the International Committee on Intellectual Cooperation of the League of Nations.

In recent years, failing health made him withdraw from public and academic life altogether, living most of the time like a recluse in his home, with only his most intimate friends being permitted to see him. Excruciating headaches kept him confined to bed in a darkened room, unable to read or write. This was partly responsible for the waning influence of his

ARMoured

HAVE the whip and turn the wheels,
Torture him with sword and fire;
Pen him up, or drive him out:
Throw him deep in filth and mire.

Lo, the whip it leaves no traces;
Whole he rises from the flame;
Bright his eyes in darkness grow;
He is armoured with the Name.

BESSIE F. COLLINS

philosophy in the last few years, although in almost all parts of the world books are still being written on it.

Bergson was a man of few books, three or four in all. But to every one of his works he is said to have devoted years of the most painstaking study, to one book as many as twenty years. But they were finely chiseled, polished and perfect, like exquisite blocks of marble, once they left the hand of the master. Besides "Creative Evolution," he was the author

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BREAK IN UNITY OR PRELUDE TO REAL UNION

By LOUIS LIPSKY

A GAIN this year—since September—reports have come of the discussions carried on between the Joint Distribution Committee and the United Palestine Appeal for a renewal of the life of the United Jewish Appeal for 1941. And again, for weeks and weeks, varying rumors came of agreement and disagreement; “never again” was supposed to be the position of certain obstinate friends of the Joint; “never again” was supposed to be the imperative demand of certain Zionist circles; but then there were interludes of reports of peace and harmony and united front, and the bets were all in favor of a 1941 combined campaign. To the great surprise of most of us who knew that the difference, from a practical point of view, had been reduced, in the course of discussion, to a very narrow field, an official announcement was given to the press, signed by Dr. Jonah B. Wise and Dr. Abba Hillel Silver, declaring the United Jewish Appeal dissolved—the “overseas” union disbanded.”

This puts an end to all the rumors and makes possible a frank discussion of the whole situation. It will bring to the surface a struggle which has been going on, under cover, for many years. The union reflected in the word “united” meant union merely for the sake of an adjustment of proportions in order that one campaign be conducted instead of several. It involved only the technical aspects of fund collecting for “overseas” purposes. With the inclusion of the National Refugee Service as a beneficiary, the term “overseas” was stretched to include expenditures for refugees in the United States. The care of National Refugee Service in the United States was regarded as a subordinate interest at the beginning, but on January 1st, 1941, the National Refugee Service represented an item larger than the allotment given to the United Palestine Appeal for the building of the Jewish National Home. The United Jewish Appeal had only the appearance of union. Beneath the smooth, non-committal, neutralized words of the campaign, a more or less polite struggle was carried on to subordinate the ideals and objectives of the Zionist movement to the aims and desires of a small but

influential group of Jews who are anxious to keep American Jewish life loyal to isolationist, assimilationist ideals, who are always limiting the Jewish interest, always avoiding Jewish identification, always seeking to have Jewish life adjust itself to the fears and negations arising out of an everlasting apology for Jewish existence.

On various occasions, this struggle was fought out in a more or less frank manner. It was the gist of the struggle in the self-defense movement at the time of the Kishinev pogroms. It was the very heart of the struggle that reflected in the controversy about the American Jewish Congress. It appeared obliquely in the discussions about, and the help given to, Crimea and Biro Bidjan. It is represented with historic consistency in the resistance manifested toward the Zionist ideal. This struggle sometimes takes place within the forms of relief, within the forms of Jewish defense, within the forms of communal organizations, and in the field of political affairs. *But it is never fought out in a public arena.* Even to destroy the Zionist movement, for example, our friends (the enemy) would avoid publicity at all costs. The struggle must be carried on within the corridors of Jewish life. The disturbance must not reach the ears of the *goyim*. If Rabbi Lazaron rushes to the press with an attack on Jewish nationalism, they are the first to condemn him, although they may fully appreciate his zeal and enthusiasm. Items in the *New York Times* are undesirable if they reflect, in any way, a ripple of controversy in Jewish life. All Jewish controversy, however, is confined to conversations in committee rooms, conferences in executive session, confidential letters circulated to a limited group of friends, couched in language which is the perfection of camouflage. This “kid glove” manner would avoid speaking of anti-Zionists or anti-nationalists, or of anything that would indicate dissension.

This old struggle was held captive in the fund-raising field by the device of the United Jewish Appeal. In the United Jewish Appeal the differences in ideals were reduced to figures, percentages and ratio. In the

United Jewish appeal the slogans were kept within the limits of the lowest common denominator, which was found in the idea of “refugees,” “overseas,” etc. The literature of the joint campaign reflected a colorless situation from which neither Zionist nor anti-Zionist could derive any comfort. The literature was given a bath of a deodorant, which took away all the flavor and color of an effort that was supposed to engage the zeal and enthusiasm of five million Jews.

* * *

For some time, leading Zionists in the joint campaign have been conscious of living in a suffocating atmosphere. It was hard to describe. There was nothing definite about it. It was the way Palestine was spoken of by the non-Zionists; they were too friendly. It was the words used in telling of the building of the Jewish National Home. They so nonchalantly avoided the use of the word “national” and all the attributes that go with the building of a state. There was a feeling that between the non-Zionist leaders in the joint campaign and certain elements in the Welfare Chests, understandings were arrived at in a social, “off-the-record” way, which were more effective than any official agreement. The pressure used to reduce the percentages allotted to Palestine; the strange eagerness to have impartial accountants criticize the bookkeeping system employed in Palestine; the attempts made lately to bring in the National Refugee Service not merely as a beneficiary but as a full-fledged partner—all of these gave indication of what might be called, in a detective story, sinister motives.

It was true that the most effective speakers in the campaign were, most frequently, leading Zionists. But they were the show-pieces at banquets and mass meetings, and no one could tell what went on in committee rooms or in the privacy of social relations as between the non-Zionist leaders and communal leaders. No one could guess how many unofficial letters went out to preferred friends throughout the country, giving unofficial versions of differences of opinion that arose among the leaders of the cam-

paign. One suspected that the partnership was a partnership of two antagonists, and that the one had better beware of the other. The Zionists naturally desired definiteness; the non-Zionists definitely resisted all attempt at definiteness.

In the history of joint campaigns there never was any serious effort to reconcile conflicting ideas. The late Felix M. Warburg was one of the most earnest advocates of unity in fund-raising. It was due to his intervention that on a number of occasions what seemed to be a threatened break, was transformed into a peaceful arrangement. But Mr. Warburg did not like discussion of ideas. He was opposed to any definiteness because he felt the closer you approach the definite, the more certain you would be of entering into controversy. Generally speaking, discussion was regarded as an irritant, not as a possible solvent of differences. It was resented as an attempt on the part of the doctrinaires and theorists to lead the Masters of Business away from the practical into the realm of ideas. They prided themselves on being realists, and did not want to have the realists troubled and disturbed by intellectual theories. They wanted to have the Jewish problem reduced to its practical aspects—the aspect of relief, of hunger and nakedness—and anything above the lowest common denominator was taken to be a flight into the unknown of speculation and aspiration.

Thus the cause of Zionism, of which the United Palestine Appeal is the material incorporation, was set in juxtaposition to the cause of elementary relief, and in the distribution had to be measured by the standards of relief. All aspects of nation-building had to be reduced to conform to the general plan. But United Palestine Appeal symbolized a constructive national enterprise. That enterprise involved the building of a Jewish National Home as an enduring form of organized, self-governing Jewish life. It was the way to national freedom. It had all the attributes and qualities of a state in the process of becoming. It meant the buying of land and its settlement. It meant the building of roads and their use. It meant the reception of new settlers and their transformation into self-supporting, assertive Jews. It meant the stimulation of industry and commerce. It meant defense and military support

of the land and its Protector. It meant the maintenance of schools, high schools and a university. Its success, from a practical point of view, was to be measured by its inner strength and its power to absorb new settlers. It dealt with a continuing institution on a long-range program.

This enterprise was compelled by the exigency of the joint campaign to justify its existence in comparisons with relief and bare emergency. It had to suffer the disadvantage of comparison with the immediate. It had to labor under a prejudice not only directed against its chief objective, but also against its remoteness from immediate distress. On a long-range program, relief would be reduced to infinitesimal values, but on a short-range program these infinitesimal values could be made to assume an aspect of greater humanity and deeper concern with Jewish welfare.

In addition to the "overseas" relief, there was insinuated in the campaign the problem of refugee relief in the United States, which assumed a priority both against the United Appeal and the Joint Distribution Committee. Why not? The refugees were here, in our midst. The responsibility could not be shaken off. Public opinion required that every Jewish refugee be taken off the main street of public benefaction and become a specific Jewish obligation. Soon, there was discussion in the United Jewish Appeal of the proposal to give the National Refugee Service its natural priority, for, it was argued, before any money could be sent abroad for any purpose, our obligations to the refugees here should be met one hundred per cent. In 1940 the National Refugee Service, for the care of refugees coming to the United States, will have received out of the United Jewish Appeal \$3,500,000, against the receipt by the United Palestine Appeal of \$2,900,000; this exclusive of at least \$2,000,000 contributed by local committees to the solution of their own local refugee problems. Thus, the objective of the Zionist movement had to swim in a pool with "overseas" relief and refugees just around the corner, and was placed in the impossible position of receiving its support at the expense of the hungry and the homeless.

It is important to point out that the local disorders that might have come years ago through independent action by the national fund-raising agencies

are no longer a danger to be feared. This is due to the growth of the Welfare Chests. The Welfare Chests have created local pools in which allotments are made to a varied list of activities the community wishes to support; foremost among them, of course, are the "overseas" funds. The Welfare Chests organize their own single campaigns. They have their own Allotment Committees. They cover their own local expenses, and they are often strong enough to prevent a violation of the local order they have set up. An independent campaign by the Joint Distribution Committee or the United Jewish Appeal, from a practical point of view, means that the same local Welfare Chest campaign will be conducted, but the division as between the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service will be determined by the local Allotment Committee instead of an agreement nationally entered into between the principal agencies. Instead of one check being sent to the United Jewish Appeal, three checks will be remitted: one to the Joint Distribution Committee, one to the United Palestine Appeal, one to the National Refugee Service. The national agencies will be free to approach the local Welfare Chests with their own propaganda and to organize their supporters within the framework of the Welfare Chests.

The Zionists will have the first opportunity in years, through a free campaign into the communities, undiluted and free from distortion. They will have to abandon the tone of "appeasement" which has run through much of their Zionist work in recent years. They will have to be more courageous and more forthright in speech than they have been in joint campaigns. They have no interest in securing funds to enlarge or strengthen the Jewish National Home at the expense of relief or the American activity for the care of refugees. There is no actual conflict in ideology between the two. What is the specific ideology of relief or of caring for refugees? These causes are being used as fronts from which attacks are being made upon the Zionist cause. Zionists have an interest in seeing to it that the Zionist cause—once more swung by the accidents of time into the very center of Jewish life, again as in 1918 standing for the fulfillment of Jewish national hope—shall be

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THE VICHY GOVERNMENT AND THE JEWS

By LION FEUCHTWANGER

The following is a transcription of a lecture delivered by Mr. Feuchtwanger at the Brooklyn Jewish Center on January 6, 1941. It is published for the benefit of those who were unable to hear his address.

AFTER having been in France during the first year of the war and after the fall of France, I can state this with absolute certainty: in France today public opinion is more united than anywhere else—and that includes the occupied as well as the unoccupied territory. Workers, writers, plain citizens, communists, Jewish people, whose reports are smuggled out of the country, as well as foreign newspaper correspondents—all agree in testifying to the pro-British spirit of France, to the deep distrust of the anti-Semitic Vichy regime (a distrust that is not relieved by Marshal Petain's popularity), and to the profound bitterness against the Nazis. What pre-war France could never attain, Hitler's France has attained: the unification of the whole people.

And still France has always rightly been regarded as the citadel of individualism. Nowhere else could one read and hear so many different views; nowhere else did so many little political parties exist. How did this extreme division become a unity? It is well to look into the history of the French public opinion throughout this last year.

Comfortable and profoundly pacifistic, France regarded the war from its very outbreak with skepticism. The way in which the government excluded not only the Communists but the entire Left from any participation in affairs, aroused an anger that reached even into the middle classes. The censorship was clumsy; the propaganda silly. Those who declared the country's leaders to be weaklings or saboteurs found a ready audience. There was a general expectation that things were not going to work out well.

But when things finally worked out badly people were profoundly amazed. True, the inevitability of such an outcome had been prophesied with a great show of logic, but no one believed in it. What people believed in was a miracle that would save France. They were overwhelmed with sur-

prise when they learned that the belief had been wrong and logic had been right.

At first they struggled against admitting to themselves the full import of the catastrophe. They read hopeful interpretations into the armistice text. Even a great portion of the Left believed that Marshal Petain would be able to win concessions from the Nazis, and for this reason the people were generally ready to swallow the Marshal and his Fascist cabinet.

Petaín had long been held—and probably still is held—in highest respect. When one tried to argue that he was nothing but the French Hindenburg—that is, the front-man for a gang of Fascist intriguers and politicians—one was met by passionate denials. It was true that, in contrast to Hindenburg, his radio addresses showed no signs of senility; and men of judgment who had frequently come into contact with him praised his sharp intelligence and his mental vigor.

At any rate, people at first gave his regime credit. Even those who had formerly declared that certain leading Fascists acted always in the interest of their own class only, and never of their country, now turned about and assumed that the very same Fascists would from now on think and act only in the interests of their country. The nation gave its confidence and waited.

That lasted several weeks. But at the end of that time even the most obstinate optimist had to admit that compared with life under the armistice, war had been paradise. Food became scarce, commodities became scarce, all means of transportation became scarce. The prisoners of war were not released; soldiers were put to forced labor. Bureaucratic measures multiplied. Isolation from the outside world grew stricter than it had been; newspapers grew even more anaemic; the only radio reports were those of the Nazis. Then, within one week, the mood of the country entirely reversed itself. People wanted to hear nothing further of the demonstrations at Vichy. Handbills appeared everywhere, saying, "Don't read the newspapers; don't listen to the radio; it's only the Boche talking French." Then

everyone began listening to the French broadcasts of the London radio.

Naturally there were opportunists and "realists" on hand—people who declared that, well, Hitler had won, the new order in Europe was here, and the sooner one accepted the fact, the better it would be for France. Politicians, industrialists, writers, and newspapermen joined up with them. Among these opportunists there were poor devils who probably had no other choice. But there were also others who had resources in foreign countries and who simply could not resist the temptation of pocketing the profits which the victors offered them at just this moment.

The last war showed—and this war is showing it again—how much physical courage there is in the world, and how little moral courage. There are hundreds of thousands who are ready to stake their lives in the air force, but there are amazingly few who are ready to give up fortune and position for the sake of their convictions. Property and social status make up a great handicap. We had to undergo this experience in Hitler's Germany, and we are undergoing it once more in Hitler's France. Certainly, examples of the highest courage and self-sacrifice are to be found among the privileged and influential class; but every letter which comes from France mentions more names of those who, against every expectation, have gone over to the Fascists.

It is interesting to watch how uninhibited certain people become when they have finally decided to exchange their convictions. How much art and intensity certain writers and journalists devote to putting into French the Nazi slogans which only yesterday they brilliantly mocked! The *Petit Marseillais*, the paper which claims to have the largest circulation in non-occupied France, did not hesitate to demand, in words that were barely veiled, the occupation of the entire country.

The Frenchman is regarded as tolerant; he is supposed to have understanding for human weaknesses. But for the opportunists in their midst, the majority of Frenchmen have no understanding; they have shown a

positive disgust at the delight with which certain of their leaders licked the Nazi boots. The popular hatred against these men grew so strong that it tended to darken counsel. At first people had rightly explained that several causes had worked together to bring about the fall of France: the insufficient aid given by Britain, the general pacifism, the disunity of the nation, and the government's blundering drive against the communists. But now people felt that there had been only one cause, and that consisted of the intrigues of those politicians and fixers who preferred being the first under Hitler to being the second under Leon Blum.

In order to divert attention from the really responsible ones, the Vichy government took refuge in anti-Semitism. But it would be mistaken to see only pure political calculation in this; the men who started this French anti-Semitism had a deep underlying feeling. Their political calculations were mingled with infernal hatred and diabolic desire for revenge.

In France, the Jews had been really emancipated for at least one hundred and fifty years. They had played a conspicuous part in the great revolution. Napoleon had granted them recognition, though with reservations. Their growing financial power during the 19th century had aroused envy and enmity. Balzac had sketched a not too friendly picture of the Rothschilds; but the great struggle between Judaism and anti-Semitism, between humanitarianism and superstition, between Democracy and Feudalism which took place in the trial of Dreyfuss, had ended with a vast defeat of the reactionary forces, and, at the beginning of the first World War, anti-Semitism in France seemed completely done with.

I must, at this opportunity, refer to the attitude of Captain Dreyfuss, because his attitude appears as a symbol of the attitude of many leading French Jews. It shows clearly the fairness, the blindness and the fanatic French nationalism of those people. Dreyfuss, namely, to the end of his life, as his closest friends authentically report, believed firmly that he was solely a victim of a grave judicial mistake, monstrous but comprehensible, and that most of the witnesses arrayed against him, all the judges who convicted him, were honest but mistaken men. But, of course, they were *not*, and all the world knew that ex-

cept Dreyfuss himself. All those judges and witnesses knew Dreyfuss to be innocent, or could easily have ascertained that fact. He was the selected instrument of an insidious conspiracy for the destruction of the French Republic. But he himself, at his second trial, forbade his counsel to deliver an address which would have exposed the conspirators in all their hideous guilt. And the best expert on the Dreyfuss case states that this attitude of Dreyfuss was inspired not so much through fear of antagonizing his judges, as by pityful reluctance to have their faith in the army chief shattered and the moral and material discrepitude of the military hierarchy exposed to the Germans.

You may call this attitude of Captain Dreyfuss unbelievably patriotic, or unbelievably foolish. But in any case it is significant because of the attitude of the leading Jews. If you called to the attention of these leading Jews the danger which threatened them from the feudal salons which made policy, if you called their attention to the ugly and unscrupulous intrigues of those salons, they had nothing but an incredulous and forgiving smile. They, these Jews, believed that the results of the great French revolution were secured. They believed in the Rights of Man, they believed that the Dreyfuss trial had been the last rebellion of the feudal group, of the reactionaries, against the spirit and humanitarianism. These Jews were fundamentally mistaken, and now these great idealists, these great fools and dreamers are atoning for their belief in the fairmindedness of the others in the dirty prisons of the Vichy government.

You are not able to understand the war, you are not able to understand the events in France, if you do not recognize clearly the role which the French Fascists and the anti-Semites have played from the very beginning of the war. They worked for the defeat of France consciously and for years back. It was not Hitler who defeated France, but the French Fascists have delivered France in chains to the Nazis. They have done this, because there were no other means to keep their own power and their own privileges. They have done this, because they are Fascists, and consequently act in accordance with the Fascist principle to keep power under all circumstances even if it leads to annihilation.

Well, the French Fascists saw in this war which they wished to have, in this defeat which they eagerly desired and carefully prepared, the single possibility to avenge themselves for the defeat they had suffered previously in the Dreyfuss case. That which now occurs in Vichy is a vast, gigantic resumption, a huge repetition of the Dreyfuss case, a dark and insane act of revenge.

For it is not true that the Vichy government in issuing its edicts acted against its own will and under the compulsion of the Nazis. On the contrary, the Vichy government desired this very thing, only for this has it mutilated and unmanned France. These edicts of Vichy! For the purpose of being able to issue these edicts, a few hundred power-hungry business people, feudalists and discredited politicians, have delivered their country to the enemy, and have transformed it for all times from a great power into a province. That today the Jews Leon Blum and George Mandel are in prison is not an accidental by-product of the French defeat. It is no accident that this atrocious parallel to the Dreyfuss trial could happen, that again, as before, some innocent Jews have been thrown into prison in order to distract the attention of the world from those who are the true culprits and who are sitting in the government and on the General Staff. No, this is no accident. On the contrary, it was one of the most important objects, one of the purposes for which the French army and its armaments for years have been sabotaged by the French Fascists.

When the Nazis formerly promulgated their Nuremberg laws they summoned to Nuremberg the mob from the entire Reich, nearly half a million, and, shocked and repulsed, we heard on the radio the delighted howls of this mob. The men of Vichy were not even able to bring to pass such a circus-performance. It is a fact that not even the underworld of the city of Marseille accepted the offers of the Vichy agents who wanted them to spread anti-Semitism: on the contrary, the underworld refused decidedly to join the Vichy people.

It is difficult to judge how popular, in Germany, may be this anti-Semitism which has been so tirelessly propagated. We do know that even today, in spite of all pen-

THE CHOICE

By JACK GELFAND

As the funeral procession passed slowly beneath his balcony, Herr Schoentaller adjusted his inevitable pince-nez and peered downward, his narrowed eyes intent upon the horse-drawn hearse. A huge flag covered the casket, so large that its black swastika alone would have been enough to hide the dimensions of the dead composer in the plain box beneath it. A military band was playing the deceased's own funeral march, a deeply poignant composition which wetted the faces of the silent rows of men and women who stood lining the great *strasse* for blocks, three and four deep.

Herr Schoentaller shifted his gaze to the front of the procession, where a double file of mounted storm troopers led the way, their sleek black steeds prancing with nervous, mincing steps. A military funeral! he thought bitterly. A great honor, they were giving him, a great honor! Herr Schoentaller turned to view the long line of black limousines bedecked with mourning cloth. He knew that they were filled with officials and dignitaries, men of the inner governmental circles, representatives of most of the great nations throughout the world. They had come, he knew, to pay tribute to a man whose achievements were of a type to transcend national boundaries.

When the caravan had finally passed, Herr Schoentaller paced stolidly back into his spacious library, shut-

ting the doors of the balcony behind him. Striding to a massive oak table, he picked up the copy of *Der Berliner* he had been reading before the sound of the funeral march had brought him out upon the balcony. He stared again at the front page. The news of Franz Myerdorff's death was of such importance that it was able to hold its own even against the accounts of the recent triumph at Munich. There was a large, black-bordered picture of the composer, one taken late in his life. It was a good picture, a perfect likeness. The man's careworn face possessed an ascetic quality rare in these days of 1938. The deep-set, brooding eyes alone could have set him off from the great masses of his fellows. One knew that here was a man not of the age, but of the ages. Underneath was the elaborate obituary:

"Germany today pauses in its moment of triumph to bid goodby to Herr Franz Myerdorff, whom it had long loved as its greatest exponent of musical expression.

"Known as one of the world's leading composers, Herr Myerdorff proved himself a real German by the remarkable change in his works since the spiritual uplift of 1933. Since that date his compositions showed a tremendous qualitative upsurge . . ."

Here Herr Schoentaller felt that he could read no more. With a gesture of disdain, he threw the newspaper to the floor.

alties, the population actively helps the Jews. And after the assassination of Rath in Paris, when the German government attempted to start pogroms, the German people stood by, silent and repelled. As to France, it is certain that the anti-Semitic shouting and clamour of the Vichy people finds not the slightest echo in the country. The Vichy people are regarded in entire France only as the satraps and "Gauleiters" placed there by the enemy, and their speeches and edicts meet everywhere with passive resistance and open contempt.

In Germany, only a part of the population, in France everyone, knows that the new order, proclaimed by the Fascists, will not prevail for a thousand years, as they boast, but that this new order will collapse even

more quickly and rapidly than it arose. Ninety-nine per cent of the French are enemies of the Vichy government. This Vichy government has not succeeded in killing the belief of the majority of the French population in reason and in humanitarianism and in the Rights of Man. Yes, the edicts of Vichy are still in effect, and madness and violence are still triumphant, but the Frenchman refuses with his whole heart to look at the present status of his country and of the world as something final. He believes that just as the motor car, in the end, replaced the ox cart, so surely will the cause of reason overcome brutality and superstition. He hates the Nazis and he hates his own anti-Semites. He looks to Britain, to America grits its teeth, and waits.

Sheer nonsense, he said to himself, this prattle about Myerdorff's greatness. As music critic for *Der Berliner*, he had demanded to be allowed to write Myerdorff's obituary. "I'll tell them the truth!" he had shouted to the editor, a patient man named Schmitt. "Why don't you let me show them what kind of a fraud that man was? The fools! I'd risk my entire reputation that he hasn't written a single note since 1933. It is somebody else's music they're praising, not his."

He remembered the look of scorn upon Schmitt's face. "You are the fool," he had declared softly. "Don't you know by now that Myerdorff is regarded by the people as their own champion of musical culture—a man whom they can flaunt to the rest of the world? And even if it were true, how could you prove it?"

But it could be proved, he had insisted. He would write a careful, scholarly treatise showing in technical terms how it was the greatest improbability that Myerdorff had been the actual composer of his later great works. The masses would not understand, perhaps, but other critics would. "Give me time," he had said to Schmitt. "I'll go over his works note for note, comparing the earlier with the later, and I'll prove that they could not have been written by the same man."

Schmitt had laughed in his face. "What's come over you, Schoentaller? Do you think anybody would believe you? It is general knowledge that you have hated Franz Myerdorff ever since he won Frau Gretchen from you. Everyone will call it a childish attempt at revenge, a great insult to the memory of a distinguished man. They will laugh at you."

The words, being true, had bitten deeply. Now, as he strode back and forth in the library, the image of the women he had loved, and who had spurned him, would not be erased from his mind. He saw her as she had been twenty years before, an entrancingly delicate creature of pale loveliness. Now she was no longer young, now she, like him, was lonely. It was long

since he had spoken to her, long since he had seen her face to face, but her image burned clearly. The ardent champion of her husband, she had cut him dead in the street the day a few years back when he had written a particularly vitriolic article about Franz. So now Herr Schoentaller hated Gretchen with an intenseness born of frustration and envy. He hated her as he hated her husband, and the realization that they had been successful and happy and together had galled his soul.

The thought came to him, as he paced from wall to wall, that it would be very pleasant to visit her in her misery and to threaten her with exposure. She would deny the accusation, of course, but all he need do to determine once and for all if it were true, would be to look into her eyes. The little fool, he thought, never had been able to hide anything from him. He remembered the cold winter evening when he had challenged her affection for him . . .

Frau Gretchen was seated alone beside a roaring fireplace at the far end of a great room when he was ushered into her presence. The butler had announced his name and had vanished into the darkness of an outer hall. She arose when she saw him coming, and she smiled, wanly.

"Ah, Herr Schoentaller, how good to see you."

He approached her with mounting nervousness. It would be hard to accuse her, harder than he had thought. It would be best to do so without too many preliminaries.

"It is good, too, to talk to you, Gretchen, especially after all these years of—banishment." As he came closer and as his eyes accustomed themselves to the semi-darkness, he could see that she was even more fragile than he had thought.

"Won't you sit down?" she offered.

"No, thank you. I won't be staying long. First I want to offer my condolences . . ."

The woman nodded, almost imperceptibly. "I am very glad that you have finally forgiven us," she said.

He coughed. "Of what you are thinking it has been quite easy to forgive," he lied. "But there is something else that I cannot overlook without feeling myself a traitor to the great glory of the fatherland."

She looked at him intently, quizzically. "I'm afraid that I don't quite understand?."

"Gretchen, I shall be blunt. I accuse your husband of having been a plagiarist. I know, and I shall prove to the world, that none of the compositions which have appeared under his name during the past five years has been written by him."

"That will be difficult to prove," she replied, evenly.

"Do you deny it?" he blurted. He opened his eyes widely and stared into hers. Now it would come, he thought, now he would have final proof.

She arose stiffly, returning his intense look.

"No. I do not deny it—to you."

A swell of triumph surged through him.

"Ah! you admit, then, that Franz was a plagiarist!"

"Call it that if you wish. But you, my dear Wilhelm, you shall never say anything about it because they will never believe you. They will call you mad. They will hound you and persecute you."

There was something terrible and cold and sure in her voice.

"Why do you say that so definitely?" he asked, taken aback.

She did not reply. Instead she pulled at a cord near the wall. Far away, in some deep corner of the house, a bell tinkled. The butler appeared. She nodded to him silently and he disappeared again.

In a moment a slim, dark young man came in. Frau Gretchen took his hand.

"Carl, I want you to meet Herr Schoentaller. He is the critic for *Der Berliner*. I told you he would be here sooner or later."

The young man smiled.

"This is your composer," she said, turning to Herr Schoentaller.

"He . . . !"

Suddenly the critic's confidence was gone. It was Carl's face which finally had shattered it. The young man's features were pleasant enough, but plainly Semitic.

Herr Schoentaller stared at Carl as if under a spell. Frau Gretchen's voice seemed to come to him from a great distance, a cool, impersonal voice, even and unafraid.

"This was my husband's choice,"

she said, "plagiarism, or depriving the world of great music. I am proud of his decision. Some time, when it is safe, the truth will be known. In the meantime, tell them if you dare. I defy you!"

THE TISSOT BIBLE IN THE CENTER LIBRARY

AN important contribution to the presentation of familiar biblical figures in artistic form is the renowned Tissot's Old Testament, a copy of which is in the Brooklyn Jewish Center library.

James J. J. Tissot was a French painter born at Nantes, in 1836. He died in Paris in 1902. In 1866, his painting, "The Meeting of Faust and Marguerite," was purchased by the French government and placed on exhibition at the Luxembourg Gallery in Paris. When the Franco-Prussian War broke out in 1870 Tissot entered the army and saw active service in the field. After the French debacle at Metz and Sedan, Tissot, like many men of sensitive and romantic spirit, became a member of the Paris Commune and actively participated in its work. When the Commune was expelled from Paris by government forces, Tissot was compelled to fly to England. He became acquainted with the great American painter, Whistler, and remained on friendly terms with him throughout his life.

Like many French artists Tissot led a bohemian life, but he had a strong religious strain in his makeup. Affected by the loss of his closest and most intimate friend, Tissot became engrossed in the study of the Scriptures and decided to produce those drawings of biblical literature which made him celebrated. Before he started this work, however, he decided to visit the Bible land in order to become better acquainted with the manners and customs of its people. Their way of life at that time differed little from the Biblical period.

It is said that Tissot became friendly with a number of Rabbis, who helped him gain a better understanding of Jewish life.

—E. N. Rabinowitz

SCOUT TROOP NIR, OF HAIFA

By ISAAC LEVITATS

COME with me to Haifa during the Succoth festival and meet the Troop Nir, composed of sixteen-year-old boys and girls, mostly of pupils of the Beth Sefer Reali High School. The Scouts, sixty strong, are encamped since early morning atop Mt. Carmel. From the camping grounds one beholds a view of unforgettable, enchanting beauty. Directly beyond a precipitous ravine spreads the carpet-like Valley of Zebulun with the Kishon River meandering its way into the horse-shoe Haifa Bay, and the city of Aco and mountains of Galilee are clearly discerned. At night a row of lights beckons from these mountains. Who does not recognize them as Hanita, that northernmost Jewish stronghold so heroically established there recently by Halutzim? Every Scout knows, moreover, that twenty of his comrades from all over Palestine fulfill there their year of service.

The grounds are bustling with activity. Every one of the six groups which comprised the troop had all but finished pitching its tent, except for the name of the group that had yet to be inscribed with white pebbles in front of each tent: Tsur, Khalanish, Mashot, Amir, Tomer. The first three groups were boys, whose names symbolized rocks and an oar (Sea Scouts); the three latter were girls, symbolized by trees, of which the palm everywhere adds grace and charm to the Palestinian landscape. But these fairly simple interpretations are only for the uninitiated outsider; each one of these names has also an esoteric meaning revealed in a whisper only to the adepts of the same group and serving as a source of envy and mystification for the other Scouts.

The preliminary preparations over, each group withdraws to a corner to engage in some activity. One group cooks lunch; others, the Sea Scouts, are occupied tying intricate knots and enjoy themselves immensely suspending each other from trees; still others scatter to measure distances and to prepare maps of the vicinity, while some study signaling. The latter are intent and completely engrossed in their lesson conducted by the capable Senior Patrol Leader. They know this is not play, but a grim respon-

sibility. Perhaps one of them will soon sit through the night atop a watch-tower guarding against attacks or fires caused by Arabs and thus save life and property by expertly summoning help. Who has not seen these lights flickering throughout the night all over Palestine? Indeed, it is mainly the younger generation that maintains these signals of solidarity, determination and hope through the dark nights. Only recently one of these girls, called upon in the classroom to answer the lesson, appeared very sleepy, and, instead of answering, approached the teacher and whispered something in his ear. The teacher understood: hadn't he, too, walked the previous night on his beat with a rifle on his shoulders, searching all suspicious cars and guarding against possible incursions by Arabs?

One group is engaged in discussing the troop program of activities for the coming year. Here the Scoutmaster himself is in charge, for he considers it of paramount importance to plan the year's activities in advance. He presents his outline and, after some changes are introduced as a result of the discussion, the program is ready for presentation to the whole troop.

There is no better time to secure unanimous agreement to any plan than when stomachs are full and satisfied. We seated ourselves on the ground in a circle, each with a plate, spoon and knife eagerly awaiting the victuals prepared by the girls. These girls don't mind all the quips of the boys about the cocoa which will taste like smoke, or the potatoes which pass for bituminous coal. They know that the test comes in the eating. However, a Scout never starts his communal meal without proper ceremony. The Scoutmaster pronounces with due solemnity "Leteiavon" (Good Appetite) and the whole troop chimes in a chorus with the rhyme "Khazak u-tkhon" (be strong and grind).

The meal completed, the troop is ready for the year's program of activities. This is composed of four major divisions: practical, cultural, recreational and national. For the first

division, the acquisition of practical knowledge of Scout requirements, each group is left free to join any of the several classes conducted once a week by a Senior Scout. In this field we had tradition and experience behind us to ensure smooth sailing.

Planning the cultural program is by far a more difficult undertaking. Here we had little experience to draw from, because heretofore wholesome outdoor life and manual skills were emphasized at the expense of abstract study and discussion. It was the consensus of opinion, however, that in order to understand conditions about us and in the world at large, in order to be capable of taking intelligent action when faced by the stark realities of Palestinian life it was incumbent upon us to dig into books and to exercise some serious thought. Accordingly, it was decided to conduct seminars every Saturday evening and to cover in the course of the year the following five subjects: (1) Youth Movements in Palestine, (2) World Political Systems, (3) Current Events, (4) Forms of Agricultural Settlement in Palestine (with the practical purpose in view for each Scout to decide where to go for the year of labor) and (5) Air Raid Precautions—adult Haifa was being organized for passive defense and the Scouts wished to take advantage of the fact that their Master was an A. R.P. warden.

Of these five topics the seminars on Palestinian youth movements were the most successful. It was conducted in the following manner: Of the numerous Jewish Youth organizations five of the most representative were chosen—Hashomer Hatsair, Hanoar Haoved, Gordonia, Beitar and Bnei Akiva (excluding the Hapoel, Maccabee, Maccabee Hatsair, Degel Yehudah, Hamizrakhi Hatsair and others) ranging from the extreme left through the Revisionist Beitar to the Orthodox wing.

Volunteers were assigned to contact the various clubs, to obtain from them pertinent literature and to request a speaker to relate the history and ideology of his movement according to a uniform outline. A fortnight

preceding the seminar the literature was distributed among the groups. These read it either individually or collectively and through discussion prepared to ask intelligent questions and generally to derive full benefit from the evening.

From all quarters warnings and protests were sounded against this procedure. Partisan strife is so rampant in Palestine that children of six who come under Maccabee influence sing derisive songs about Hapoel, and vice versa. To cite another example, it is impossible for all the youth movements to meet on common ground even for the most national, super-partisan cause, like the Jewish National Fund, without the Beitar bolting, or either the Maccabee or the Hashomer Hatsair demonstratively leaving when one of the two national anthems ("Tekhezekna" and "Hatikva") not recognized by them is sung. One of the Scouts predicted that "blood will be shed" if partisan discussions should develop. Others pointed out that each speaker would endeavor to "catch souls" by describing his movement in most glowing terms, thus making the non-partisan Scout movement appear pale and insignificant. However, undaunted by all these doubts, we proceeded with our plans. We felt that with our super-partisan ideology we could safely be exposed to all these antagonistic tenets and that assiduous study and cold deliberation would enable us intelligently and with open minds to arrive at our own conclusions rather than be blindly prejudiced from early childhood. We felt, moreover, that by bringing together the strife-ridden organizations in a common forum we should do our bit in laying the foundations for greater unity in the ranks of Palestinian Jewry.

These expectations were justified by the ensuing experience. Literature was granted to us most generously, the speakers were of high caliber and the multitude of questions asked during the discussions were kept on a high level. The minutes that were taken presented a rare treasure of information for future Scouts, nowhere to be found in Hebrew print. Several Scouts did leave us to join other movements, but we were not sorry. Doesn't scouting teach us how to *act*? The Scout movement is not a political party. It is an organization to train youth for life. When the Scout

matures he may join any party. However, it is hoped that proper training will guide him to choose intelligently.

Two factors influenced our cultural program. As we had foreseen, it was impossible to assign in advance the dates of the various seminars. We felt that when the Jewish National Fund called us to participate in a collection, or when the White Paper was issued we must do or discuss that which is at the moment paramount in the nation's mind. Secondly, for Palestinian Scouts the clubhouse seemed too stuffy. Consequently, as soon as the weather permitted we started marching in the dusk half-way up the Carmel, there to sit or lie in comfort around a campfire and listen to a talk and discussion on another major topic on our agenda: World Political Systems—Fascism, Communism and Democracy as they operate in the different countries. Those not content with this highly intellectual food found consolation in munching a baked potato freshly drawn from the embers.

A few words must be said of the recreational program. Every Friday night a "moadon" was held in the clubhouse. Here stories, anecdotes, jokes were told, music on various instruments was played, followed by communal singing and dancing. Our troop was assigned to meet for the "moadon" with two younger troops. But unexpected trouble developed, which well-nigh assumed the proportions of a rebellion. It was the fairer sex that led in this uprising. They felt that "noblesse oblige." Had not women led the march on Versailles during the French Revolution? Had not the men who joined them, wishing to gain everlasting fame also donned dresses in order to appear in the garb of the truly heroic? Their demand was simple: "We want to be with the older troop, the eighteen-year-olds, not with the younger ones." Motivation: "We have little in common with the boys—the 'babies'—of our own age." At first this outbreak took the form of passive resistance. The girls refused to patronize these Friday sessions and chose instead to stay outside the clubhouse and there chatter and disturb those within. Trouble was brewing; something had to be done! So a special assembly of the whole troop was called at which the Head Scoutmaster was present. After the boys and girls stated their just causes, each

side not sparing hidden or overt invectives against the other, it was the turn of their Scoutmaster to speak. "With due deference to his own sex," he said, "he wishes, however, to view the issue from its *psychological* angle, which points to the fact that girls at the age of sixteen *are* more developed than boys of their age." The girls were elated: triumph at last! Little did they suspect, however, that this was mere strategy, calculated to prepare everyone for the final word of the Headmaster. He spoke from an organizational view point. The older troop, more occupied with studies and national duties, meets but once a week on Friday and must discuss their preparations for the year of service, in which our troop cannot share. Thus the way was paved for a compromise: Our troop meets in the "moadon" with the younger Scouts, who leave at ten p.m. and the older troop then comes from their meeting to join our troop in their social program. Once an agreement had been reached everything went smoothly. For the Palestinian Scouts know how to enjoy themselves at social gatherings. Just leave them in a group and they will quietly organize singing, storytelling and games, and all faces will emanate joy and happiness.

HEBREW INSCRIPTIONS ON DA VINCI SCULPTURES

HEBREW inscriptions, unnoticed for over 400 years, were discovered several months ago on three models of sculptures by Leonardo da Vinci and Giofrancesco Rustici, outstanding artists of the Italian Renaissance. Dr. Paul Romanoff, curator of the Museum of the Jewish Theological Seminary, has disclosed that these Hebrew letters were observed when the models were brought to the Seminary. Dr. Romanoff asserts that "The presence of these inscriptions would suggest that the statues were made or cast by either a Jew, baptized Jew, or Marrano." He believes that the discovery will necessitate the re-examination of other sculptures by the Renaissance masters.

—L. L.

Pass on the "Review" to those of your friends who are not members of the Brooklyn Jewish Center.

THE NEWS OF THE MONTH

By LESTER LYONS

THE importance of the Jewish development of Palestine to Great Britain's war efforts has been forcefully expressed by Sir Norman Angell, British author and Nobel peace prize winner. In urging American Jews to augment their work for the rebuilding of the Jewish National Home in Palestine, he spoke of "the amazing accomplishment of the hundreds of thousands of Jews who, in this last twenty years, have found a refuge and sanctuary in the home of their forefathers." They can make a real contribution to the output of the materials of war, he said "At this moment Jews and British maintain a common fight for the principle that law is above persons and dictators."

The Polish Government in exile has been increasingly manifesting friendship toward the Jews as well as a desire to improve relations between the Poles and the Jews. The cabinet has suppressed anti-Semitic expressions in the Polish army in England and has sought to impress the Poles that anti-Semitism would be pernicious to the struggle for Polish freedom. At a mass meeting convoked by Polish Jews in England on the anniversary of the founding of the Polish Republic, the Polish Minister of Labor declared that in the future Poland the Jews "will have the same rights as the rest of the Polish people. They will be able to develop their culture, religion and mode of life without interference." When a group of Eudeks, the extreme Polish nationalists, published an anti-Semitic paper in England the Polish cabinet vigorously denounced them and disclaimed responsibility for their action.

A tract of 50,000 acres, as well as a mountain preserve to be used by refugees for rest and recreation, has been presented by Generalissimo Rafael L. Trujillo, former President of the Dominican Republic, to the Dominican Republic Settlement Association. This tract, which is to be a haven for European refugees, adjoins an estate of 26,000 acres at Sosna given by the former President to the Association a year ago. The 300 settlers at Sosna are to be increased by

1000 who will arrive from Europe in the next few months. It is believed that another 1000 settlers will be able to enter the island as a result of the new gift.

From the time of the introduction of anti-Jewish decrees in Italy, in 1938, to June 1940, nearly 5500 Jews managed to emigrate from Italy.

ALASKA AS A REFUGEE HAVEN

Plans are being made for the introduction in the 77th Congress of a bill which would provide for the opening of Alaska for refuge colonization. Secretary of the Interior Ickes has declared that his department would continue to give this project "aggressive support."

The Jewish colony of Salonika, Greece, has a history of over 2,000 years. However, it was not until the end of the 15th century, when there was an influx of Spanish Jews who had been forced to flee the terrors of the Inquisition, that this colorful community reached a substantial size. Not long afterward, Salonika became the center of Jewish cultural life in the Middle and Near East.

Jews who are converted to Catholicism or Protestantism are severely castigated in an article in the Nazi paper *Frankfurter Zeitung*. The thesis advanced by the writer is that "Godliness" is a concept belonging exclusively to the "Aryan" race, since only Aryans can presume to have "Faith" and to be "God-fearing." A converted Jew, it is asserted, cannot have faith in God, for essentially he is a religious renegade and has no religion at all. His conversion is a "fake," for a Jew cannot be converted. Only pure Aryans through whose veins Aryan blood runs may declare themselves as believers in God. Those Jews who are now converted should not declare themselves as Catholics or Protestants. If, however, they desire to dissociate themselves from the Jewish faith, they

will be allowed, through tolerance, to declare that they "do not belong to any religious faith." In this way, the article concludes, they will show they are Christian believers and God-revering men without insulting the Aryans who are true Christians.

Two hours after 300 Sabbath worshippers had completed the Friday night services in a London Synagogue, high explosive bombs destroyed the building . . . Also demolished in a recent air-raid in London were the premises of the *Jewish Chronicle*, the oldest Jewish publication in England . . . The total of devastation has included the headquarters, museum and priceless library of the British Jewish Historical Society . . . Despite the bombings Chanukah was observed nightly by large numbers of Jews who assembled in air-raid shelters in the different sections of London.

Negotiations carried on by the Commission on Economic Problems of the American Jewish Congress with the Colorado State Employment Service have resulted in the elimination from employment service registers in that State of any reference to the religion of an applicant for work. The question, "What is your religion?" will no longer be asked job-seekers in Colorado.

Employees of the city of Tel Aviv who enlist in the army will have no employment difficulties upon their return from service. The municipality has decided to keep their jobs open for them for the duration of the war.

Junior Hadassah, which maintains Meier Shfeyeh, the Children's Vil-

NAZI CHAPLAIN BEFRIENDS JEWS

A German army chaplain has been arrested by the Gestapo for his efforts to prevent the deportation of German Jews to Poland and France. Previously he had baptized Jews in order to save them from persecution. Efforts by the army command to obtain his release have been ineffectual.

lage, in Palestine, has announced that 50 underprivileged children were recently admitted to the Village. These children, coming from all parts of Palestine, include five who were orphaned during an air-raid in Tel-Aviv.

Annual awards for outstanding endeavor during the year 1940 have been awarded by three national Jewish collegiate fraternities. Professor Albert Einstein, world-famous scientist, received the award of Phi Epsilon Pi. Clarence E. Pickett, Executive Secretary of the American Friends Service, a Quaker organization, was honored by Pi Lambda Phi. Judge Louis E. Levinthal of Philadelphia, Chairman of the National Administrative Council of the Zionist Organization of America, was chosen by Sigma Alpha Mu.

Twenty leading national Jewish organizations are represented in the Army and Navy Committee of the Jewish Welfare Board which is concerned with the social and spiritual welfare of the Jewish men in the armed forces of the United States. Regional committees have been established in the 9 Army Corps areas and 22 Naval Districts in the country for the purpose of providing a program of service to the men in the forces.

The United States Army has received a gift of 200 pianos from the Jewish War Veterans of the United States for use in army recreation centers.

A remarkable tribute to Hebrew culture as a living force has been paid by President Seymour of Yale University. The influence of this culture, he declared, "has permeated and colored the thought and feeling of this nation since its beginning." The study of Hebrew was encouraged at Yale in 1778, when Ezra Stiles became president, because, as President Seymour remarks, "He regarded it as an important element in a liberal education, as the key to a vast store-house of knowledge which could make possible an understanding of a highly significant aspect of human culture."

Ecuador has substantially reduced the amount of landing deposit required from immigrants. Previously, each immigrant had to deposit \$5,000.

Now, the required deposit is \$400 for a family with an additional \$100 for each adult in the family. The reduction was made possible because of the improvement of the country's economic position through the influx of European refugees. The government now permits unrestricted immigration for settlement on the land and the development of new industries.

Six hundred refugee scientists, engineers and inventors interned in England have offered their services to the English government. They declare their willingness to work un-

der armed guard and to forfeit their lives if a traitor is found among them.

B'nai B'rith has given \$500 to help support the secular school for Jewish refugee children in Havana, Cuba, founded by Rabbi Meier Lasker, and to assist Rabbi Lasker in his extension work among the Jewish students at the University of Havana. This school, which was established in April 1939, has over 100 students. Its curriculum includes studies from the first grade through the first year of high school. This institution is practically the only one open to Jewish

BRONX HOUSE SHOWS "JEWS IN ART"

By JUDITH KAYE

THE part which Jewishness plays in American art today is the subject of an exhibition, "Jews in Art," current at the famous settlement house, Bronx House. The show is the second in a series planned by this institution to present the cultural contributions of various nationalities to art in this country.

Twenty Jewish artists are represented. They are—in alphabetical order—Eugene Berman, Minna Citron, Philip Evergood, George Gershwin, (the composer), William Groper, Chaim Gross, Maurice Grosser, Abraham Harriton, Bert Jahr, Mervyn Jules, Abbo Ostrowsky, Doris Rosenthan, Howard Rothschild, Miron Sokole, Isaac Soyer, Nahum Tschachbasov, Tromka, Max Weber, Ben Wilson and William Zorach.

Works by Picasso are also included, though Picasso is not an American. This greatest of living artists, however, has influenced and directed the trend of modern art more than any other painter either here or abroad. He is a marrano.

Bert Jahr, the director of the art department of Bronx House, is also the director of the exhibition. He makes it plain that this is a presentation of the works of Jewish artists, but not of Jewish art. He does not believe there is a specific Jewish art, but seeks to prove his contention by asking the question, what makes Jewish art? If it is the use of Jewish subjects, then the 17th century Dutch master, Rembrandt, should be considered a Jewish artist because he painted many canvasses with Jewish

subjects—"The Portrait of the Menasseh ben Israel," "Jewish Philosophers," "The Jewish Bride." He also composed a series of etchings on Old Testament themes which might be said to breathe the Jewish spirit. Yet Rembrandt was not a Jew.

Mr. Jahr cites the work of the Palestinian painter Rubin, now in America, who paints Palestinian landscapes in the 19th century French Impressionist technique, as another case in point. Even if we admit that Jewish subject matter by a Jewish artist constitutes Jewish art, can we call Rubin's flower paintings Jewish art also? What becomes of his Jewishness when he no longer paints Jewish subjects?

The Bronx House exhibition tends to prove Mr. Jahr's opinions. There is little in the work of the twenty Jewish artists to differentiate them from the work of non-Jewish painters. The subjects vary and are similar to those used by the artists everywhere. World events are reflected in "Refugees," "The Assassination," "Summer, 1939." There are paintings of a cotton gin, of a shooting gallery, of factories, of beaches, of family life. Just one of the canvasses, "Shma Israel," by Mr. Jahr himself, has a definitely Jewish subject.

Only when Jews will have lived a long time in a national home can there possibly be a Jewish art in the sense that there is a French, or Dutch, or Italian art. As yet, no common bond of subject matter, style or spirit has united Jewish painters throughout the world.

refugee children who desire an elementary schooling of an American nature.

Nearly 90,000 Jews have entered Palestine since 1936. Most of these Jews are refugees from Germany or other countries occupied by the Nazis. During the past two years 37,000 Jews entered the country. Ten thousand arrived last year.

The housekeeping instruction furnished in Palestine by the Women's International Zionist Organization has proved so efficient that the organization was requested by the Palestinian Police to send an instructress to a police department in a village near Tel Aviv to help the men balance their budget. In a short time the affairs of the detachment were placed in order.

A Zionist-Book-of-the-Month Club has been formed for the purpose of publishing monthly a book of specific Zionist interest, or a translation from Hebrew of a literary classic or contemporary Palestinian work. The first volume published by the Club is "Excerpts from Herzl's Diaries." The series is to comprise ten volumes. Other volumes to be published include "History of Zionism," "Ex-

BROTHERHOOD BY FIRE

Nazi bombings of London have, in some measure, been destructive of anti-Semitism there. Non-Jews have been moved to sympathize with the Jews who bore with fortitude their sorrow in the common disaster. Moreover, the heroism of the many Jews who volunteered for service in fire brigades or for rescue work has elicited admiration from those who previously looked at the Jews with suspicion or animosity.

cerpts from Achad Ha-Am's Essays," and "Anthology of Zionist Thought."

At the age of 77 years, Italy's richest Jew has obtained immunity from the racial laws on the ground of illegitimacy. This Jew, Senator Abraham Jacob Isaac Levi, who has been a close friend of Mussolini since the early days of Fascism, has become "Aryanized" by proving that his father was an "Aryan." Levi has popu-

larly been known as the "king of ready-made clothes."

A Nazi decree enacted in Czechoslovakia requires all Jews to sell their jewels, gold, and plateware to a public purchasing agency. This decree also applies to the possessions left by Jews who emigrated from the country.

The Roumanian Government has forbidden Jewish companies to fly the Roumanian flag and has confiscated all ships owned by companies with Jewish stockholders. . . . Over 500,000 acres of land owned by Hungarian Jews are to be expropriated by the Hungarian government. . . . All Jewish shops in Slovakia have been ordered to be turned over to "Aryans." . . . Jews are barred from entering Cracow, Poland, and nearly all the Jews of that city have been deported

to reservations. . . . A Nazi decree in Holland removes all Jews from public services because of "political activities against the occupying forces." . . . Bulgaria has made the Jews second-class citizens and has restricted their economic activities.

It is reported from Warsaw that Nazi agents have formed an organization of 5,000 anti-Semitic Ukrainians for the sole purpose of plundering and beating Jews in Galicia.

The "Retired Jewish Policemen of New York City," an organization consisting of 800 retired Jewish officers, recently resolved to offer the services of its members to fill the vacancies created by the drafting of active policemen on the city's force for Selective Service. The services of these retired officers are to be rendered without compensation.

BELFAST CHALUTZIM FARM MAKES REMARKABLE PROGRESS

ONE of the most successful experiments in training young refugees in farming as Chalutzim for Eretz Yisrael has been witnessed at Millisle near Belfast. About a hundred refugees are housed here and their activities, besides farming, include the education of their children, their own laundry, shoe-making shop, and carpentry; it is hoped soon to add a smithy.

The farm, though only started in May, 1939, can now boast of one of the finest harvests in Northern Ireland, and the cultivation of vegetables has exceeded all expectations.

Another thriving department is the poultry section. It was started in June, 1939, with 650 laying hens and has now grown to 1,100 laying hens and several hundred cockerels; the hundreds of eggs daily produced are a steady source of income to the farm.

The dairy section provides all the farm's requirements in milk, butter, and cheese.

One of the finest achievements is the development of the amenities of the farm. When the Chalutzim first came they found an old neglected farm house with no facilities whatsoever; there was no water supply, no light, and no proper sanitation; now, thanks to the initiative of the

settlers, there is a flourishing self-contained community with modern kitchens, dining halls, a Synagogue, recreation room, spacious dormitories, and every modern convenience.

There is a particularly religious atmosphere on the farm. Prayers are held three times daily, and services on Sabbaths.

The farm consists of 72 acres, of which 44 are under cultivation, comprising 25 of corn, seven of potatoes, and 12 of market garden produce; the farm also possesses four horses and seven cows.

When the day's work is over, the refugees resolve themselves into study groups, and study English, literature, economics, philosophy, music, as well as their Jewish studies. Most of them speak at least three languages: Hebrew, English, and their native German.

The farm is supervised by a Committee in Belfast, which has received substantial financial support from the Dublin Refugee Committee.

Here then, these refugees have regained their self-respect and sense of value, and are working in peaceful surroundings to aid themselves and the country which has given them shelter. Here surely is a pointer towards the solution of the present refugee problem.

—From the London *Jewish Chronicle*

Center Synagogue Acquires Ceremonial Objects

THE Synagogue of the Brooklyn Jewish Center has just acquired two beautiful decorations for its Holy Ark which were exhibited for the past two years at the Palestine Pavilion of the World's Fair. They were made by Palestinian artists.

The decorations consist of two wrought-iron Sanctuary doors, designed by the eminent Palestine craftsman, Isaak Meyer, a set of wrought iron candlesticks designed by the same artist, and a *Parochet*, or Ark cur-

tain, hand embroidered with gold and silver thread, and designed and made by the well known Shani firm of Palestine.

On the iron gates are fashioned in solid silver lettering the Biblical phrases: "There shall be peace in the land," and "And for the sake of Jerusalem I will not rest." On the *Parochet*, there are embroidered the words, "For out of Zion shall go forth the Law."

When Rabbi Levinthal first saw

these decorations at the Palestine Pavilion of the World's Fair, he immediately resolved to do his utmost to have them transferred to the Center Synagogue immediately upon the close of the Fair. They are now permanently attached to the Holy Ark, and win the admiration of the thousands who throng the Synagogue.

This presentation to the Center was made possible by the following:

Continued on page 21



BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Nathan Perilman to Occupy Pulpit This Friday Night

This Friday evening, January 24th at our late services which begin at 8:30 o'clock we will be privileged to have as our guest preacher, Rev. Dr. Nathan Perilman, Associate Rabbi of the Temple Emanu-El in New York. Rabbi Perilman has preached from our pulpit a number of times in the past and has always left a deep impression on the congregation. He has chosen as the theme for his sermon, "Finding the Right Label."

Rev. Samuel Kantor will lead in the congregational singing.

Hebrew School Enrollment For New Season

The readers of the *Review* are advised that enrollment for new pupils in our afternoon Hebrew School is now taking place for the new term which begins on February 1st. With the induction of the new members of our Hebrew School faculty a number of important changes have been adopted which will work to the great improvement of our school and parents can be assured that their children will make notable progress in their Hebrew School work this term. We hope that the parents will avail themselves of this fine opportunity to give their sons and daughters a good Jewish education.

Rabbi Levinthal to Speak On Jehudah Halevi

Next Friday night, January 31st, Rabbi Levinthal will speak on the

subject: "Rabbi Yehudah Halevi—Interpreter of the Soul of the Jew." This lecture will be in honor of the 800th Anniversary of the death of this greatest Jewish poet since bible times.

Women's Federation Day

On Monday, January 27th, an all day Federation Day will be held at the Hotel St. George and will be sponsored by all the women organizations in the Metropolitan and Brooklyn areas in behalf of the New York and Brooklyn Federation of Jewish Charities.

Testimonial Luncheon to Mrs. Witty

The Sisterhood of the Center will tender a Testimonial Luncheon in honor of Mrs. Albert Witty, on Thursday, January 30th at 12 noon.

Mrs. Witty has just retired as the President of the Sisterhood after serving the organization loyally for the past five years. The women of the Center are urged to make their reservations for the luncheon as soon as they possibly can. Subscriptions are accepted at the information desk of the Center at \$2 per person.

Sisterhood Board to Meet Jan. 27th

The next meeting of the Sisterhood Executive Board will be held on Monday afternoon, Jan. 27th at 1 o'clock. Members of the Board are cordially requested to attend.

Rabbi Lewittes Lecture Wednesday

Rabbi Lewittes will continue his series of lectures on the general theme of "Arab, Englishman and Jew" dealing with cultural and political aspects of life in Palestine, next Wednesday evening, January 29th at 8:30 o'clock. The subject of the lecture on that evening will be: "Palestine and Hebrew Reborn." The fifth and final lecture of the series will be given on Wednesday evening, February 5, when he will speak on: "Daily Life in Palestine."

Bar Mitzvah

We extend our sincere congratulations to Mr. and Mrs. Sidney J. Robbins of 501 Montgomery Street on the Bar Mitzvah of their son Edward, which will be celebrated at the Center this Saturday, January 25th.

Young Folks League Meeting Tuesday

The Young Folks League of the Center will meet next Tuesday evening, January 28th, in the Dining Room. An interesting program is being arranged. An invitation is extended to the Center young folks to be present.

Correction

Inadvertently the name of Mr. Samuel Stark was omitted from the list of members who were active in the sale of tickets for the Metropolitan Opera House Concert.

Mrs. Albert Witty's name was also omitted from the list of members of the Board of Directors of the Sisterhood.

Personals

Mr. Simon H. Kugel was elected honorary president of the Brownsville-East New York Dispensary, and his son, Joseph Kugel, was recently elected president of that institution succeeding his father.

Mr. Lazar E. Levinthal, the son of our Rabbi and Mrs. Israel H. Levinthal was chosen co-chairman of the Youth Division of the Greater New York United Palestine Appeal for 1941, and chairman of the Brooklyn Division.

Mr. Benjamin A. Levine has recently been elected President of the East New York Y.M. and Y.W.H.A. Mr. Samuel Lemberg was elected Vice-President of the same organization.

Mr. Samuel Strausberg was elected the new President of the Beth-El Hospital, succeeding Mr. Harry Weinberg.

Sabbath Services

Kindling of candles at 4:45 o'clock.

Friday evening services at 4:45.

Sabbath services, Parsha Vaera, will commence at 8:45.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:15 P.M.

Mincha services at 4:45 P.M.

Daily Services

Morning services at 7 and 8.

Mincha services at 4:45 P.M.

CENTER SYNAGOGUE ACQUISITIONS

Continued from page 20

Mr. Morris Dlugasch, Mr. Isidor Fine, Mr. Moses Ginsberg, Mr. Samuel Lemberg, Mr. Benjamin A. Levine, Mr. David Levkoff, Mr. Morris Miller and a contribution for the sainted Mr. Louis W. Bernard. Others who assisted in fitting the ornaments on the Ark are Mr. Hyman Rothkopf, Mrs. Leo Kaufmann, the Chairman of our House Committee, Mr. Hyman Aaron, Mr. Morris D. Wender and our Administrative Director, Mr. Joseph Goldberg.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Fink, Alan
Oil Unmarried
Res. 712 Empire Blvd.
Bus. 1828 Pitkin Ave.
Proposed by Bernard Fink
- Haskell, Benjamin H.
Lawyer Married
Res. 741 Montgomery St.
Res. 41 E. 42nd St.
Proposed by Dr. Henry C. Sandler
- Hirschfield, Dr. Herman
Physician Unmarried
Res. 772 Hopkinson Ave.
Bus. 135 Eastern Parkway
Proposed by Dr. Max Dannenberg
- Kaplan, Samuel S.
Real Estate Married
Res. 658 Montgomery St.
Bus.—Same
Proposed by Solomon Goodman
- Klein, Abraham S.
Petroleum Products Unmarried
Res. 457 Schenectady Ave.
- Kurtin, Morris
Butter and Eggs Married
Res. 1035 Washington Ave.
Bus. 303 Greenwich St.
Proposed by Rev. Meyer Rogoff
- Lehrer, Sam
Unmarried
Res. 597 Miller Ave.
Proposed by Paul Bisgyer
and Andrew Kafko
- Leventhal, Julius
Shirts Married
Res. 789 St. Marks Ave.
Bus. 377 Broadway
Proposed by Benjamin A. Levine
- Leventhal, Norman
Shirts Married
Res. 225 Eastern Pkwy.
Bus. 377 Broadway
Proposed by Alex Levine
- Light, Julius
Bath Robes Married
Res. 658 Montgomery St.
Bus. 105 Madison Ave.
Proposed by Abraham Ginsburg
- Penzell, Lawrence
Shoes Unmarried
Res. 420 East 93rd St.
Bus. 984 Third Ave.
- Radosh, Miss Helen
Venetian Blinds Unmarried
Res. 831 Lenox Road
- Sodokoff, Charles
Jewelry Unmarried
Res. 888 Montgomery St.
Bus. 72 Bowery
Proposed by Joseph Weinstein

FORUM LECTURES

EVERY MONDAY EVENING AT 8:30 O'CLOCK

JANUARY 27th

Two Illustrated Lectures by
**ADMIRAL RICHARD E.
BYRD**



World's greatest living explorer
and one of the most noted flyers.
Admiral Byrd will illustrate his
narrative with 9000 ft. of thrill-
ing motion pictures.

First lecture for children
at 4 p.m.

Admission Charge 25c

Second lecture at 8:30 p.m.

25c to Center Members
and 50c to non-members

TICKETS NOW ON SALE

Admission limited to capacity
of Auditorium

FEBRUARY 3rd

**PROF.
SCOTT NEARING**

Leading Economist, Sociologist
and Educator

will lecture on

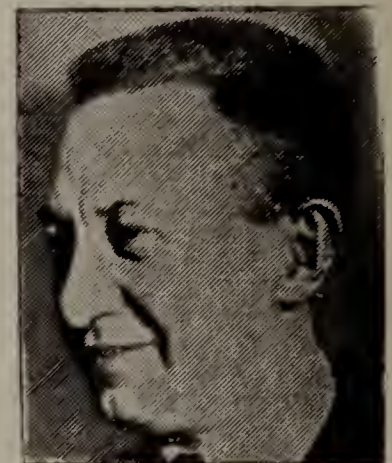
**"CONSCRIPTION OF
WEALTH"**

FEBRUARY 10th

Lecture to be announced

FEBRUARY 17th

ALEXANDER KERENSKY



Former Premier of Russia,
leader of the Russian democratic
forces. Author of "The Russian
Revolution," and the "Crucifix-
ion of Liberty."

SUSIE MICHAEL*Pianist-Narrator*

and

MAURICE FRIEDMAN*Baritone*

in a

**Cavalcade of Hebrew and
Jewish Music****TUESDAY, FEBRUARY 11th**
at 8:30 P.M.

(Lincoln's Birthday Eve)



TWO distinguished and delightful artists, Susie Michael, gifted and charming pianist and narrator, and Maurice Friedman, richly-endowed baritone, present the story of an ancient people—Israel.

♦
Tickets of Admission Now on Sale

Reserved Section — 35c
General Admission — 25c

Acknowledgment of Gifts

Our thanks are extended to the following who have donated gifts to the library:

Mr. Morris Gorlik for his son's book entitled "The New Theatre for the Old."

Dr. and Mrs. Arthur W. Uran for juvenile books in honor of the Bar Mitzvah of their son Maurice which was held in our Center on December 28th.

Our thanks are extended to Mr. and Mrs. David Rosenberg who presented a "Yod," a Torah Pointer, which was made at the Bezalel School of Palestine.

**BREAK IN UNITY OR PRELUDE
TO REAL UNITY***Continued from page 10*

considered on its merits and be given that adequacy of support which the overwhelming majority of American Jews—in our view—are prepared to give to the cause of building the Jewish National Home not merely as a haven of refuge, not merely as a relief measure, but *as the vessel of the rebirth of Jewish national life.*

It may well be that the discussion which will ensue in the course of the campaign of 1941 will lead to better understanding of the significance and value of the Zionist ideal than through the methods employed in the joint campaigns. It may well be that this free campaign will prepare the way for a genuine cooperation of all American Jews in the solution of the Jewish problem on a national, territorial basis. The 1941 break may be the prelude to a more genuine union.

**HENRI BERGSON—THE
FAITHFUL REBEL***Continued from page 8*

of "Time and Free Will," "Matter and Memory," a more popular essay on "Laughter," and, as recently as the last year, he was awarded the Nicholas Murray Butler Gold Medal of Columbia University for his last book, "Two Sources of Morality and Religion," published in France in 1932, and appearing in English translation three years later.

The death of Henri Louis Bergson has removed from the world not only a brilliant mind and an original thinker, but the last and greatest of the world's romantic philosophers. Fifty years of patient and passionate toil he devoted to the perfecting of his mighty edifice, and when it was completed men gazed at it with wonder and amazement. We see a giant wrestling with the riddle of life and of the universe. There is color and warmth in his thought and the glow of a passionate heart. He restored for us the grandeur and beauty of the cosmos, and pronounced man just a little lower than the angel. Great hearts throbbed to his teachings, and great hearts will continue to throb to him in gratitude long after his mortal frame will have turned to dust and ashes. A great man he was, a milestone on the highway of human progress, and the people whose name he adorned, will forever turn to him in love and admiration.

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CENTER'S OFFICIAL
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Not one bereaved family has ever been denied the advantage of a Riverside funeral because they could not afford the cost... and we've been in business for fifty years.

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ENDICOTT 2-6600

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Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

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The Brooklyn Jewish Center Review

MOSES—THE LEADER OF A
PEOPLE

By WINSTON CHURCHILL

WE SHALL NOT DIE

By PHILIP M. RASKIN

THE UNITED JEWISH APPEAL
CONTROVERSY

By WILLIAM L. SIEGEL

JEWS IN IRAQ

By ARTHUR SETTEL

SONG OF THE COMPASSIONATE
SOUL

By HARRY SACKLER

BRUNO WALTER

By DAVID EWEN

PIONEER

By MAX ROBIN

THE NEWS OF THE MONTH

By LESTER LYONS

FEBRUARY

1941

THE CENTER BULLETIN BOARD

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting. Feb. 27th

Subject:

"HOW SHOULD THE MOVIES
AID IN NATIONAL
DEFENSE?"

Radio Speakers:

ROSALIND RUSSELL
WALTER WANGER
DONALD OGDEN STEWART
MANCHESTER BODDY

The meetings are held in the Ladies
Social Room on the second floor. Dis-
cussion precedes and follows each
broadcast.

BASKETBALL GAME

Sun. Eve., Feb. 23rd - 8:30 p.m.

Brooklyn Jewish Center

vs.

Union Temple

— Admission —

50c to members; 75c to non-
members; 50c to girls

Y.F.L. Invitation Dance follows game.

MARCH 2nd

N. Y. A. C.

MEMBERSHIP SOCIAL MEETING

in honor of

Mrs. Albert Witty

Retiring President of the Sisterhood

Wednesday Evening March 12

at 8:30 o'clock promptly

An interesting program in keeping
with the spirit of Purim is being ar-
ranged by the Social Committee.

Members are requested to please
reserve the date.

CENTER ACADEMY

of

The Brooklyn Jewish Center

Chartered by the University of the
State of New York

A PROGRESSIVE ELEMENTARY
SCHOOL . . . COMPLETE CURRICU-
LUM from KINDERGARTEN to EIGHTH
GRADE, INCLUDING ARTS, CRAFTS
and SCIENCE . . . COMBINED WITH A
FUNDAMENTAL EDUCATION IN HE-
BREW and JEWISH CULTURE.

Hours 8:45 a.m. to 3:15 p.m.

THE UNITED JEWISH APPEAL CONTROVERSY

Following the published decision by the leaders of the Joint Distribution Committee and the United Palestine Appeal that henceforth these two agencies, together with the National Refugee Service, were to conduct separate campaigns for funds, negotiations were instituted by leaders of the groups in the hope that some basis of allocation might be agreed upon, either preceeding or following the joint local appeal, that would bring about a merged campaign in our borough.

Those favoring such a move have advanced the reason that a dual drive would prove more costly, would bring about confusion in the minds of the prospective donors, and, what is most important, would result in diminished contributions to all the causes concerned. In addition, it would lead to divided efforts, chaos and disunity in the ranks of Brooklyn Jewry at a time when unity and harmony are most essential.

At this writing, negotiations are still continuing, and the advocates of a unified campaign hope that some method of cooperation will be evolved, not only in our own city, but in the country as a whole.

The following statement by William I. Siegel, well known as a Zionist leader, and member of the Editorial Board of the Brooklyn Jewish Center Review, represents the views of the large group which favors separate campaigns, and is published here for the purpose of clarifying the controversy.

THE dissolution of the United Jewish Appeal throughout the nation has created many problems in individual communities. Whether that dissolution was wise or unwise is, in the absence of any reasonable possibility of an early merger, an academic matter which can be of small help in the solution of the problems raised by the severance, and therefore it is not proposed for discussion here. One of the most urgent of these problems is the right of any specific community to conduct a joint fund-raising campaign within its own borders. In Brooklyn, particularly, the suggestion has been made that such a campaign be now commenced, with allocation of the proceeds to be made by a committee representative of the three bodies which heretofore constituted the United Jewish Appeal: the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service.

The present writer believes that such a campaign in Brooklyn is unwarranted, unjustified and improper.

The major, if not the sole, argu-

ment which is advanced in justification of such an endeavor is that otherwise all of the constituent elements will suffer a financial loss which in turn will increase the miseries of our Jewish brethren overseas.

No attempt will be made here to deny this, although it is obvious that such an assertion can be based only on prophecy and that no man can speak with unembarrassed assurance. Assuming, however, that to be the case there are reasons of great importance which make it necessary, in the opinion of this writer, that the risk be run.

A basic approach to the question is, that of the three constituent elements in the United Jewish Appeal, two were concerned with a program in itself gravely important, but in the last analysis, a program of the moment, whereas one was founded on a permanent ideological basis. The distinction between the United Jewish Appeal on the one hand, and the Joint Distribution Committee and the National Refugee Service on the other, must be obvious. With all of the work

of the Joint Distribution Committee in Europe (and on a much lesser scale of the National Refugee Service in this country) the fruit of the work would in no way solve the Jewish problem either in Europe or America. Soup kitchens are but a palliative which cannot cure an underlying cancer. On the other hand, the United Palestine Appeal, by the rebuilding of Eretz Israel, does approach ever more closely the answer to the problem. Every *dunam* of land purchased and every *chalutz* colonized bring us by so much closer to the permanent answer.

For this reason, if a choice is to be made, even though the choice be a painful one, that choice must be made in the favor of the United Palestine Appeal, as distinguished from its former co-partners.

This writer believes that that choice of severance must be made; and for a variety of reasons. In the first place, it is the settled policy of the leaders of the United Palestine Appeal that the dissolution of the United Jewish Appeal take place. They have reached the decision under compulsion; but the decision is there. We constantly bewail the lack of discipline in American Jewish life and the failure of our people to follow the programs laid down by democratically chosen leaders. In view of the national policy, how else can a united drive in Brooklyn be considered except as a breach of the national discipline?

There is a further and even more urgent reason. One mentions the fact with distaste; and yet truth compels the statement that there never was a real and valid basis for amalgamation between the United Palestine Appeal and its former associates. Not only are the causes differentiated by the presence in the one and absence in the other of the factor of permanence previously adverted to. The basic difference lay in the point of view—the Jewish *Weltanschauung*—of the people who in pre-merger years directed the respective groups. The point need not be labored. It is proved by the fact that whereas many and

probably most Zionists were participants in Joint Distribution Committee work, on the contrary, few if any important Joint Distribution Committee participants had either an interest or a direction in the purposes of the United Palestine Appeal. The writer is one of those who originally opposed the amalgamation of the two in the formation of the United Jewish Appeal. This opposition rested in the belief that the results to be obtained by such a unified program could not justify the discord which would inevitably arise and which, sooner or later forcing a dissolution, would have a harmful effect on American Jewish life. The writer believes that such a merger, by reason of the financially and socially superior influences of the Joint Distribution Committee in this country, caused the United Palestine Appeal (not gradually, but quickly and not to a small, but to a large extent) to lose its own identity and become an appendage of the Joint Distribution Committee. It hurts to say it, but there can be no question that this has happened. The bland disregard of Palestinian propaganda and the casual dismissal of Zionism which was displayed in every bit of important United Jewish Appeal publicity was proof positive not only of a dissimilarity in aim and purposes but even of a definite hostility towards Palestine among the influential counselors of the United Jewish Appeal.

An opportunity is now offered to repair the damage done over a period of two years by such a miasmatic atmosphere. Those who insist that a long view be taken, that Zionism and Palestine be restored through the medium of the Funds to their proper perspective in the eyes of American Jewry, cannot permit themselves to be turned from this emphasis by any other consideration of financial proportions. There always comes a time in the life of causes as in the life of men when a hard and long and lonely way is the road to the ultimate goal. We believe that the United Palestine Appeal today must take that road if, in the years to come, Palestine is not to be shunted off into some forgotten corner in the mind of an American Jewry whose heart has been played upon but whose head has been neglected; whose sympathies have been deeply touched but whose Jewish soul has not fructified.

—WILLIAM I. SIEGEL

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

It is a pity that certain important events and occasions lose much of their special meaning and significance just because they happen to be repeated at regular intervals. The inspiration and the joy that they bring to us on their first or second appearance are gradually lost the more often they come to us.

This thought comes to my mind as I contemplate our Annual Meeting. I wonder how many readers can still recall the first few Annual Meetings held by our Center? They were gala affairs, held in the Synagogue proper. The main Synagogue had to be used to accommodate the large number of men and women who came, eager to hear the reports of the work done and progress achieved. But the Synagogue was used, too, because every one felt that there was a touch of sanctity about the entire program—it was a re-consecration on the part of all the members to the efforts to carry on the holy work in a measure worthy of our undertaking.

Last month's gathering marked the twenty-second Annual Meeting of our institution. It is but natural that much of the glamor and the novelty of the earlier Annual Meetings should no longer be felt. It is quite natural that many members should not flock to these gatherings in the same numbers that they did in the earlier years of the Center's history.

It is, however, a cause for congratulation to know that those who did attend were still thrilled with the record of the past year's achievements. The story, as presented by our president, Mr. Joseph M. Schwartz, of the devoted efforts on the part of our members to clear much of the Center's indebtedness, the progress made for the improvement of the entire structure of the institution, and above all, the fascinating record of the manifold activities and departments of the Center, held the interests of the large gathering from the beginning to the very end of the evening's program. There was not only a satisfaction in work accomplished, but as in the early years, there was evident a

spirit of re-dedication and re-consecration to further the ideals for which our Center stands.

What seemed to thrill the members most was the sight of so many young people present, and the report of the interest shown by the younger members in upholding and developing the ideals of the Center.

An institution which, in its twenty-second year, can still arouse enthusiasm in a large number of its members through an inventory of activities and accomplishments, is one which, we may say, in all humility, is worthy of the high position it has attained in the life of American Jewry.

Israel H. Peruthal

GREEKS GRATEFUL TO JEWS FOR SYMPATHY

THE sympathy for Greece expressed by world Jewry has been greatly appreciated by the Greek people. Recently, two important Athens newspapers, *Acropolis* and *Kathimerini*, published articles welcoming the lively sympathy shown by the Jews, and particularly by the Jews of America, and stressed the fact that Greece has always shown tolerance and friendship for her Jewish citizens. The recognition of this fact, the papers comment, was of great value to Greece in her fight for freedom.

"In Greece, the home of freedom and religious tolerance, anti-Semitism has never taken hold, or aroused any echo in the hearts of the people," wrote *Acropolis*. "We received with joy the enthusiastic manifestations on the part of the Jews of Palestine in favor of Greece, because they are sincere. Greece is one of the few countries in which the sorely tried children of Israel have always found asylum, justice, and civic equality. Today, too, there are many Jews among the soldiers in the Greek Army fighting against Fascism, including many wounded and heroic dead, such as Major Mardocheaus Frizes."

"בינינו לבין עצמנו"

MOSES—THE LEADER OF A PEOPLE

By WINSTON CHURCHILL

'And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses shewed in the sight of all Israel.'

THESE closing words of the Book of Deuteronomy are an apt expression of the esteem in which the great leader and liberator of the Hebrew people was held by the generations that succeeded him. He was the greatest of the prophets, who spoke in person to the God of Israel; he was the national hero who led the Chosen People out of the land of bondage, through the perils of the wilderness, and brought them to the very threshold of the Promised Land; he was the supreme law-giver, who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. Tradition lastly ascribed to him the authorship of the whole Pentateuch, and the mystery that surrounded his death added to his prestige.

Let us first retell the Bible story.

The days were gone when Joseph ruled in Egypt. A century had passed. A new Pharaoh had arisen who knew not Joseph. The nomadic tribe of Bedouins who, in the years of dearth preceding the Great Famine, had sought asylum by the ever-fertile banks of the Nile, had increased and multiplied. From being a band of strangers hospitably received into the wealth of a powerful kingdom, they had become a social, political, and industrial problem. There they were in the 'Land of Goshen,' waxing exceedingly, and stretching out every day long arms and competent fingers into the whole life of Egypt. There must have arisen one of those movements with which the modern world is acquainted. A wave of anti-Semitism swept across the land. Gradually, year by year and inch by inch, the Children of Israel were reduced by policy of the State and the prejudices of its citizens from guests to servants and from servants almost to slaves.

Building was the mania then, and

here were strong, skillful, industrious builders. They were made to build. They built for Pharaoh by forced labor treasure cities or store cities, for the real treasure then was grain. Two such cities are mentioned in Exodus Pithom and Rameses. The Egyptologist Naville has uncovered the city of Pithom, which was indeed built in the time of Rameses, and lies in that 'Land of Goshen' on the north-east frontier, where the Children of Israel were settled. The fluctuations of the Nile could only be provided against by enormous granaries filled in good years. The possession of these granaries constituted the power of government. When a bad season came Pharaoh had the food and dealt it out to man and beast in return for plenary submission. By means of this hard leverage Egyptian civilization rose. Grim times! We may imagine these cities built by the Israelites in the capacity of state serfs as enormous food-depots upon which the administration relied to preserve the obedience of the populace and the life of the nation.

The Israelites were serviceable folk. They paid their keep, and more. Nevertheless, their ceaseless multiplication became a growing embarrassment. There was a limit to the store depots that were required, and the available laborers soon exceeded the opportunities for their useful or economic employment. The Egyptian government tell back on birth control. By various measures which are bluntly described in the book of Exodus, they sought to arrest the increase of male Israelites. Finally they determined to have the male infants killed. There was evidently at this time a strong tension between the principle of Jewish life and the ruthless force of established Egyptian civilization. It was at this moment that Moses was born.

The laws were hard, and pity played little part in them. But his mother loved her baby dearly, and resolved to evade the laws. With immense difficulty she concealed him till he was three months old. Then the intense will-to-live in the coming generation led her to a bold stratagem. It has its parallels in various ancient legends about great men. Sargon, the famous

This study of Moses was written by Britain's great leader a number of years ago, and is included in a volume of essays, "Thoughts and Adventures," published in England in 1932 by Thornton Butterworth.

Sumerian King, was abandoned by his mother in a basket of reeds, and rescued and brought up by a peasant. There are similar stories about the infancies of Romulus and Cyrus. In this case the only chance for the child was that he should be planted upon the Court. Pharaoh's daughter, the Princess Royal, was accustomed to bathe in the Nile. Her routine was studied. A little ark of bulrushes floated enticingly near the bank from which she took her morning swim. Servants were sent to retrieve it. Inside this floating cradle was a perfect baby . . . 'and the babe wept!' The heart of the Princess melted and she took the little boy in her arms, and vowed he should not perish while her father's writ ran along the Nile. But a little sister of the infant Moses judiciously posted beforehand now approached. 'I know where a nurse can be found.' So the nurse was sought, and the mother came. In the wide economy of an Imperial household a niche was thus found where the baby could be reared.

The years pass. The child is a man, nurtured in the palace or its purlieus, ranking, no doubt, with the many bastards or polygamous offspring of Oriental thrones. But he is no Egyptian, no child of the sheltered progeny of the Nile valley. The wild blood of the desert, the potent blood of Beni Israel not yet mingled with the Hittite infusions, is in his veins. He walks abroad, he sees what is going on. He sees his own race exploited beyond all economic need or social justice. He sees them the drudge of Egypt, consuming their strong life and seed in the upholding of its grandeur, and even grudging the pittance which they earn. He sees them treated as a helot class; they, the free children of the wilderness who came as honored guests and had worked every hour of their passage! Upon these general impressions he sees an Egyptian beating an Israelite; no doubt a

common spectacle, an episode coming to be accepted as part of the daily social routine. But he has no doubts; not for a moment does he hesitate. He knows which side he is on, and the favors of the Court and the privileged attachments which he had with the ruling and possessing race vanish in a moment. The call of blood surges in him. He slays the Egyptian, amid the loud and continuing applause of the insurgents of the ages.

It was difficult to conceal the corpse; it was even more difficult to conceal the tale. No very lengthy interval seems to have elapsed before it was known throughout the palace that this somewhat nondescript and hitherto favored denizen had bit the hand that fed him. How easily can we recreate their mood! The most cultured and civilized states and administrations of the present day would have felt with Pharaoh that this was going altogether too far. Very likely Egyptian public opinion—and there is always public opinion where there is the slightest pretence of civilization—fixed upon this act of violence as a final proof that the weakness of the government towards these overweening strangers and intruders had reached its limit. At any rate Pharaoh—which is as good a name as any other for the governing classes in any country at any time under any system—acted. He decreed death upon the murderer. We really cannot blame him; nor can we accuse the subsequent conduct of the slayer. His action also conformed to modern procedure. He fled.

In those days a little island of civilization had grown up under the peculiar physical stimulus of the Nile flood and the Nile mud with all the granary system to grip it together—a tiny island in a vast ocean of bleak and blank starvation. Few and far between were the human beings who were able to support life beyond its shores. There were, indeed, other similar islands in other parts of the world, in Mesopotamia, in Crete, in Mycenæ; but to Moses the choice of Egypt or the wilderness, all that was now open, was, in fact, virtually a choice between swift execution and the barest existence which can be conceived.

Moses fled into the Sinai Peninsula. These are the most awful deserts where human life in any form can be supported. There are others, like the vast expanses of the Sahara or the

Polar ice, where human beings cannot exist at all. Still, always a very few people have been able to keep body and soul together amid the rigors of the Sinai Peninsula. There are nowadays a few hundred Bedouin inhabitants. But when an aeroplane makes a forced landing in the Sinai Peninsula the pilot nearly always perishes of thirst and starvation. In these dour recesses the fugitive Moses found a local chief and priest named Jethro. With him he took up his abode; he rendered him good service, married his daughter, Zipporah, and dwelt in extreme privation for many years. Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made.

Moses watched the skinny flocks which browsed upon a starveling herbage, and lived a life almost as materially restricted as theirs. He communed within himself, and then one day when the sun rode fierce in the heavens, and the dust-devils and mirages danced and flickered amid the scrub, he saw The Burning Bush. It burned, yet it was not consumed. It was a prodigy. The more it burned the less it was consumed; it seemed to renew itself from its own self-consumption. Perhaps it was not a bush at all, but his own heart that was aflame with a fire never to be quenched while the earth supports human beings.

God spoke to Moses from the Burning Bush. He said to him in effect: 'You cannot leave your fellow-countrymen in bondage. Death or freedom! Better the wilderness than slavery. You must go back and bring them out. Let them live among this thornscrub, or die if they cannot live. But no more let them be chained in the house of bondage.' God went a good deal further. He said from the Burning Bush, now surely inside the frame of Moses, 'I will endow you with superhuman power. There is nothing that man cannot do, if he wills it with enough resolution. Man is the epitome of the universe. All moves and exists as a result of his invincible will, which is My Will.'

Moses did not understand the bulk of this, and asked a great many questions and demanded all kinds of guar-

antees. God gave all the guarantees. Indeed, Moses persisted so much in his doubts and bargainings that we are told Jehovah (for that was the great new name of this God that spoke from the Burning Bush) became angry. However, in the end He made his contract with the man, and Moses got a fairly reasonable assurance in his own mind that he could work miracles. If he laid his staff upon the ground he was sure it would turn into a snake, and when he picked it up it would become a staff again. Moreover, he stipulated that he must have a spokesman. He was not himself eloquent; he could give the driving force, but he must have a competent orator, some man used to putting cases and dealing in high affairs, as his assistant. Otherwise how could he hold parley with Pharaoh and all the Ministers of the only known civilization his world could show? God met all these requests. A competent politician and trained speaker in the shape of one Aaron would be provided. Moses now remembered his kinsman Aaron, with whom he had been good friends before he had to flee from Egypt. Thereupon action! Jethro is told that his son-in-law intends to start on a great adventure. He gives his full consent. The donkey is saddled; Zipporah, the two children, and the family property are placed upon its back, and through the dust-clouds and blazing sunlight the smallest, most potent and most glorious of all the rescue forces of history starts upon its expedition.

Undue importance can easily be given to the records of the protracted duel between Moses and Pharaoh. The plagues of Egypt are famous, and most of them were the kind of plagues from which Egypt has frequently suffered—pollution of the Nile and the consequent destruction of its fish; multiplication of frogs and their invasion of the land; flies beyond all bearing; lice abounding (but some authorities say they were gnats); the death of cattle; darkness over the face of the earth such as is produced by prolonged sandstorms; the prodigy of hail in the Nile Valley; finally the death of the first-born by pestilence. The local magicians, entering fully into the spirit of the contest, kept going until the third round, measure for measure and step for step. But when the dust turned into lice they admitted with professional awe that this was "the finger of God."

Great interest attaches to the behavior of Pharaoh. Across the centuries we feel the modernity of his actions. At first he was curious, and open to conviction. Quite mild plagues brought him to reason. He was ready to let the Israelites depart into the wilderness and sacrifice to their potent God. This serious concession arrested all his building plans and caused considerable derangement in the economic life of the country. It was very like a general strike. It was no doubt represented to him that the loss to the national income from this cessation of labor would be disastrous to the State. So he hardened his heart and took back in the evening what he had promised in the dawn, and in the morning what he had promised the night before. The plagues continued; the magicians dropped out. It was dead-lift struggle between Jehovah and Pharaoh. But Jehovah did not win too easily. The liberation of the Children of Israel was only a part of His high Purpose. Their liberation had to be effected in such a manner as to convince them that they were the Chosen People, with the supreme forces of the universe enlisted in their special interest, should they show themselves faithful. So Jehovah laid on His plagues on the one hand, and hardened the heart of Pharaoh on the other.

It has often happened this way in later times. How often governments and peoples plunge into struggles most reluctantly, terrified of their small beginnings, but once swimming in the torrent go on desperately with immense unsuspected reserves and force in the hopes of emerging triumphantly on the other side. So Pharaoh and the Egyptian Government, once they had taken the plunge, got themselves into the mood that they would 'see it through'; and this perhaps 'hardened their hearts.' However, the plagues continued and one misfortune after another fell upon the agonized State, until finally a collapse occurred. Pharaoh decided to 'let the people go.'

Amid the general confusion which followed this surrender the Chosen People spoiled the Egyptians. They begged, borrowed, and stole all they could lay their hands upon, and gathering themselves together laden with treasure, equipment, and provender, launched out from the island of civilization into the awful desert. Their best chance was to cross the isthmus which joins Africa with Asia and

make for the regions we now call Palestine. But two reasons which could not be neglected weighed against this. First, the Philistines barred the road. The formidable people had already carried their military organization to a high pitch. The Israelites after 150 years of domestic servitude in Egypt were in no condition to encounter the fierce warriors of the wilds. Secondly, and concurrently, Jehovah had told Moses he must lead the liberated tribe to the neighborhood of Mount Sinai, where other revelations of the Divine Will would be made known to them.

They marched accordingly to the northern inlet of the Red Sea. There is much dispute as to their numbers. The Bible story says they were 600,000 men, with women and children in addition. We may without impiety doubt the statistics. A clerical error may so easily have arisen. Even today a nought or two is sometimes misplaced. But more than two thousand years had yet to pass before the 'nought' and all its conveniences was to be at the disposal of mankind. The earlier forms of notation were more liable to error than our own. Unless the climate was very different from the present it is difficult to see how even 6,000 persons could have lived in the Sinai Peninsular without supernatural aid on a considerable and well-organized scale.

But now once again Pharaoh has changed his mind. No doubt the resentment aroused among the Egyptians by the wholesale pillage to which they had been subjected in their hour of panic, combined with the regrets of the government at the loss of so many capable laborers and subjects, constituted a kind of situation to which very few Parliaments of the present age would be insensible. The Egyptian army was mobilized; all the chariots set out in pursuit. The fugitive tribesmen, having reached the shore of a body of water called the 'Yam Suph,' at the extreme northern end of the Gulf of Akaba, were trapped between the sea and Pharaoh's overwhelming host. Their situation was forlorn, their only resource was flight, and flight was barred by salt water.

But Jehovah did not fail. A violent eruption occurred, of which the volcanic mountains of these regions still bear the traces. The waters of the sea divided, and the Children of Israel passed dryshod across the inlet. Pharaoh and his host, hotly fol-

lowing them, were swallowed up by the returning waters. Thereafter, guided by a pillar of smoke by day and of fire by night, the Israelites reached the neighborhood of Mount Sinai. Here Moses received from Jehovah the tables of those fundamental laws which were henceforward to be followed, with occasional lapses, by the highest forms of human society.

We must, at this point, examine briefly the whole question of the miracles. Everyone knows that the pollution of rivers, the flies, frogs, lice, sandstorms, and pestilence among men and cattle, are the well known afflictions of the East. The most sceptical person can readily believe that they occurred with exceptional frequency at this juncture. The strong north wind which is said to have blown back the waters of the Red Sea may well have been assisted by a seismic and volcanic disturbance. Geologists tell us that the same fault in the earth's structure which cleft the depression of the Dead Sea in Palestine runs unbroken to the Rift Valley in what we now call the Kenya province of East Africa. The Sinai Peninsula was once volcanic, and the Bible descriptions of Mount Sinai both day and by night are directly explicable by an eruption, which would have provided at once the pillar of cloud by daylight and of fire in the darkness. Flocks of quails frequently arrive exhausted in Egypt in their migrations, and some might well have alighted in the nick of time near the encampment of the Israelites. Renan has described the exudation by certain shrubs in the Sinai Peninsula of a white gummy substance which appears from time to time, and is undoubtedly capable of supplying a form of nourishment.

All these purely rationalistic and scientific explanations only prove the truth of the Bible story. It is silly to waste time arguing whether Jehovah broke His own natural laws to save His Chosen People, or whether He merely made them work in a favorable manner. At any rate there is no doubt about one miracle. This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God, a God

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JEW IN IRAQ

By ARTHUR SETTEL

ON a hot afternoon in October, 1936, a mob of young men dressed in ordinary European clothes, charged down the main street of the city of Baghdad, capital of ancient Iraq (Mesopotamia). Then, in the presence of police, they directed a hail of stones at shop windows bearing easily recognized Jewish names: Ibrahim Kohan, Yussef Effendi Mizrachi, Musa el-Yehidi, etc. In one of the shops they seized the proprietor, pummeled him furiously with batons and clubs, and then dragged him along the cobblestoned thoroughfare. Gaining courage, they raided a grocery store, smashed the interior and sent a volley of canned goods through the front windows. Then the mob, which had by this time attracted a large, motley crowd of astounded bystanders, consisting of brown-visaged Beduin Arabs, Assyrian peddlers, Armenian merchants, Mandeans, Yezidis and Syrians, retraced its steps, heading for the Jewish Quarter of the city. Here they seized whomever they spied on the open streets and proceeded, amid a great din and with shouts of "Down with the Jews" and "Down with Zionism," to inflict their punishment. They kept this up until deep sunset, when the troops were finally summoned to restore order. But no arrests were made. Officially, the incident never occurred. Unofficially it had far-reaching repercussions.

The outbreak which came as a prelude to the policy of intervention by the Iraqi Government in the Palestine disturbances, had precisely the effect intended. The Jewish community of Iraq, through its official spokesman, Chief Rabbi Sassoon Khedhour, dissociated itself from any interest in Zionism. Open support of certain institutions in the National Home was withdrawn, and training, *Hachsharah*, camps closed. A statement was issued by the Rabbinate to the effect that Iraqi Jews were a religious, and not nationalist group, with the interests of the country in which they lived at heart. Nonetheless, the position of Iraqi Jewry grew progressively worse and under the impact of violent Nazi and fascist propaganda, it became obvious that the very existence of Iraqi Jewry was in peril.

Sporadic attacks on Jews, the banning of such publications as *The Pal-*

estine Post and the Hebrew dailies issued in Jerusalem, prohibition of Jewish immigration, marked the duration of the trouble in Palestine. The sympathy of Iraq's Arab Moslem majority lay wholly on the side of the rebellious Arabs of Palestine, and it was commonly known that thousands of young men,—for the most part unemployed Effendis who were only half educated,—were leaving their homes in Iraq to "fight for Arab Palestine." This did not contribute to the security of the country's Jewish population.

The situation underwent a complete change when the war broke out in Europe. The Iraq-British Alliance of 1930 was invoked, and all of the country's resources were placed at the disposal of the British forces in Iraq. Public opinion, if such it can be called, supported Britain. It was plain to all that the Axis powers, particularly Italy, coveted the rich oil wells of Mosul, and that neither Berlin nor Rome would hesitate a moment to seize them even at the price of Iraq's hard-won independence. It is not difficult to understand why the Iraqis, even as they condemned Nazism and fascism, relented in their pressure on the Jewish community in their midst and have at last accepted them as friends and allies.

More than 110,000 Jews live in Baghdad, Basrah and Mosul, where they are engaged principally in agricultural pursuits. Apart from their autonomy in religious matters, they are Iraqi by tradition and inclination. Prior to 1931 the Israelite community was governed by Rabbinical ordinances issued during the Ottoman regime. These divided the Jews in Baghdad into "sub-communities" according to place of residence. Each of these groups had its own President, Chief Rabbi, General and Lay Councils, and Spiritual Council.

Chief Rabbi Khedhour was elected in 1933. The General Council over which he presides comprises sixty members for the city, seven religious and 53 lay. Executive elections are held every four years. The Council's duties are the control and training of Rabbis, and matters of doctrine. The Israelite Religious Court, which includes Rabbi Salman Hoogi Aboodi,

President, Rabbi Raphael Haim and Rabbi Yehushua Moshi, is in charge of marriage, divorce, dowries, separations, maintenance, non-civil wills within the community and other matters of personal status. The highest court is the Jewish Legal Appeal Commission.

The Lay Council consists of a President and between four and six members who hold office for two years. Its duties include the administration of *Waqf* property and charitable bequests, the administration of schools and charitable institutions, collection and appropriation of communal taxation, administration of synagogues and their revenues and properties, burial, etc.

One of the chief sources of revenue from the Jewish community are the *Gaballah* fees, which total annually about fifteen thousand pounds Iraqi (\$750,000). These fees have been collected from ancient times. They are paid by members of the Jewish community indirectly on meat consumption at the rate of ten *mills* on every kilogram. Other sources of income are school tuition fees, slaughter house fees, burial taxes, etc.

The Israelite community maintains nine schools for boys in Baghdad. These include the Albert Sassoon, Shammash, Naom, Nurael, Rachel Shahmoon, Al-Wataniyah, Masuda Salman, Al-Karm, Menashi Saleh. In addition there are religious schools. Their registered students number about 7000. There are also schools for girls, the Laura Khedouri and Naom, which accommodate about 2000 pupils. About 32% of the schools' budget is met by tuition fees, the remainder by free contributions. Including the registration in private schools, the attendance at Jewish schools in the capital city of Baghdad alone exceeds 11,500. This is the highest number for any minority group in Iraq.

The community maintains several hospitals which have modern equipment and capable surgeons, some of whom are German Jewish refugees who were invited to settle in Iraq by the government. Among these hospitals are the Mir Elias, the Rima Kadoorie Eye and Ear Clinic, the Dar al-Shifa Hospital, etc.

While most of Iraq's Jews are en-

gaged in agricultural pursuits—in contrast to their co-religionists in other lands—eighty per cent of the trade and business of Baghdad proper is in Jewish hands. Jews are predominant as money-lenders, and hence subjected to much criticism. Some years ago the late King Feisel borrowed a large sum from Hayyim Efendi Nathanail, the fund forming the bedrock of the Royal treasury.

On the arrival of Sir Alfred Mond in Iraq in 1924 there was an outburst of anti-Jewish feeling in the country, chiefly on the grounds that the Jews were Zionists and therefore anti-Arab. This falsehood provoked a large aggregation of tribesmen to cross the Maude Bridge in West Baghdad with the avowed purpose of attacking Sir Alfred's party. Europeans on route from Syria and other countries in the Near East were attacked with firearms on the suspicion that they were Jewish. Captain R. E. Alderman, O.B.E., was dispatched with a number of empty cars to meet the Mond party at Khan Nuqtah where they were brought into Baghdad under cover of darkness. When in 1929 there were riots in Hebron, Palestine, mass protest meetings were held in Baghdad.

Nazi propaganda, which has been stopped since Iraq severed relations with Germany, was well organized and well financed during the last seven and a half years.

Thousands of Iraqis were invited to study in German universities each year at Nazi expense. German was taught as a third language (after Arabic and English) in Government schools. Local newspapers, including the notorious *Al Alam al Arabi* (which has been suspended), were subsidized. The organization of a National Defense League, whose purpose was the poisoning of the Moslem and Christian minority groups against the Jews, was admittedly under joint German-Italian influence.

The future of the Israelite community of Iraq is, like that of their fellow-Jews elsewhere in the war-torn world, an open question. So long as the country remains at peace, they are relatively secure. But it is important to know that this community, rich in its history and cultural strength, can be counted upon to aid the development of the National Home in Palestine despite the fact that such help would have to be limited by hard and cruel facts.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"UNDEFEATED"

By Solomon Goldman

THE Zionist Organization of America is to be congratulated for having put into permanent form three masterly addresses delivered by Dr. Solomon Goldman during the two years of his presidency of the organization.

They are more than addresses; they represent thoughtful studies of the very fundamentals of Zionist thought and ideology. They should become must studies for every Zionist who takes his Zionism seriously and who wants to acquire an intellectual approach to a movement that goes to the roots of the Jewish problem.

This reviewer doubts if there has appeared in any language a finer or more powerful analysis of the Chamberlain White Paper than is given in the address in "Land and Destiny." Like the brief of an expert attorney, it marshalls all the proofs of history to invalidate the thesis of the White Paper, and to reveal the justice of the Jew's claim to his homeland. So, too, do other addresses present brilliant analyses of Jewish life in our day, and of the efforts to achieve a reborn Eretz Israel. All of them are permeated with the confidence and faith in the efficacy and worthwhileness of the Zionist ideal that are so needed in our day.

Like all of Dr. Goldman's essays, this volume is written in an exquisite style, in a manner that holds the reader spell-bound from cover to cover. The author is deserving of a hearty *ye-yasher kochach*.

"DARKE LIMUD LESHONENU"

by Zevi Scharfstein

In a striking passage in the preface to this work Professor Scharfstein makes the observation that though there are today about 3,000 Hebrew teachers and pedagogues in the United States, there is a remarkable paucity in scientific educational productions. Professor Scharfstein is one of the very few who have made it their life work to remedy this situation. More than any one else in America, he has enriched the field of Jewish education with his thought-provoking studies in almost every aspect of

educational endeavor. In this new work he examines the most modern methods of teaching Hebrew. He is familiar with all the theories—old and new—and brilliantly analyzes them all. His mastery of the subject is revealed by the bibliography which closes the volume. This includes every important work on the methods of language teaching that has been produced in Hebrew, English and in other languages.

To us of the Brooklyn Jewish Center, it will be a matter of special pride to note that the author devotes a number of pages to a discussion of the project method in teaching Hebrew as developed in our Center Academy.

This reviewer is of the opinion that henceforth no Hebrew teacher can possibly approach his task without first studying this volume. Professor Scharfstein, who is Professor of Education at the Teachers' Institute of the Jewish Theological Seminary of America, is to be heartily commended for having produced so fine a work in a field that was sadly neglected. Jewish pedagogy has been greatly enriched because of his painstaking research and experimentation.

Arab-Jewish Cooperation

INCREASING instances of friendship and cooperation between Arabs and Jews in Palestine are being continually manifested. The Egyptian Consul-General in Jerusalem has stated that religion ought not to influence relations between two such closely related peoples as the Arabs and the Jews and has called attention to the past epochs of their harmonious relationships and joint cultural efforts. Several Arab students are at present attending the Hebrew University, and an Arabian District Officer at Beersheba was invited to deliver a number of lectures at the University on Bedouin customs. A prominent Arab writer and historian lectured in Hebrew at a meeting of the Tel Aviv Jewish Journalists' Association. He stressed the fundamental repugnance of Islam to Nazism and urged the Arabs and Jews to unite in fighting the common dangerous enemy who sought the extermination of the Semitic race.

SONG of the COMPASSIONATE SOUL

By HARRY SACKLER

A FEW seconds after I had turned the knob of my radio, the tenor voice of Jan Peerce filled the room. I had half expected it, since this was the hour of the Music Hall of the Air. But the song surprised me no little. What was that air, more recitative than melody, recalling the sing-song of Talmud students bent over their tomes? And these words—soft Volynian Yiddish, sprinkled with Hebrew, clearly enunciated, and persuasively, insistently, almost hurriedly uttered?

*Gut morgen dir, Ribono shel Olom,
Ich, Levi Yitzhak ben Soro von
Berdichev . . .*

Recognition came instantaneously; pouring fourth from the throat of a famous singer on one of America's most popular radio hours was the "Din Torah" or "Lawsuit"—a Hassidic song. Millions of Americans were now listening to the strange cadences. They, no doubt, were wondering what its plaintive yet vibrant eloquence was seeking to convey. Surely someone was pleading, coaxing, urging, demanding. But for whom did he plead and for what? And who was the pleader?

The answer is rather a bit far to seek—far both in space and time. The space to be traversed is several thousand miles to such queer-named towns as Hussakov and Berdichev; the time is the middle of the eighteenth century, when Jewish life in Eastern Europe became infused with new fervor through the rise of the Hassidic movement, whose main motto was: "Serve ye God with joy!" And it was then and there that both singer and song came into the world to capture the heart and stir the imagination of those who yearned to escape from the sordidness of life and come nearer to the benign Presence.

Reb Levi Yitzhak was of the third succession of saints following the Ba'al Shem, founder of Hassidism. He was born about two hundred years ago in Hussakov, a small town in poor dream-laden Galicia. Tradition has it that in his family he was the twenty-seventh rabbi in a straight line of descent. He retained the calling all his life, serving various communities in this capacity. The last of these was Berdichev, whence his popular appellation—the Berdichever.

This, however, was not his real cognomen. What was it? Well, here is the first story of the hundreds that cluster around this illustrious personality. It was in his time that the government ordered all Jews to acquire family names. When the police registrar came to Reb Levi Yitzhak on this business, the rabbi began expounding his ideas anent the Deity. In the discourse the word "compassionate" was repeated so often that the official finally put down the rabbi's name as "Compassionate"—by which surname his descendants are known to this very day.

Compassion, indeed, is the major trait of Reb Levi Yitzhak. His heart swells with pity for all living beings. He looks at life about him and sees how hard it is for most. He would like to ease the struggle, to alleviate pain, to bring a spark of joy to the sad and the weary. But of all living beings, he lavishes his pity on his own people. Jews are sorely beset. They suffer not only from callous and cruel neighbors, from a humiliating and bitter exile, but are also continuously exposed to a close scrutiny from On High. There are so many commandments to obey, so many acts of piety to perform. And the stress of life is such that very few are able to attain perfection. The rest plod along, always remiss in this or that, always subject to punishment for intentional and unintentional digression. And Reb Levi Yitzhak, out of his profound sense of compassion, takes up the defense of his people, singly and collectively. All his life he is engaged in an argument with the Lord of the World to make Him realize that Jews, with their shortcomings, are still doing the Divine Will in a greater measure than most.

Here is a typical illustration of his defense methods. Prior to the Kol Nidre services Reb Levi Yitzhak would generally rise in the synagogue and make this telling argument:

"Lord of the World! If you had told others that they must eat and drink a lot on the eve of the fast, they surely would have all gotten drunk and you would not have had ten men in the synagogue tonight. Now look at your people Israel!

Not one drunk! Not one who gorged himself into a stupor! All are gathered in the holy place and stand barefoot before You."

But it was not only the aggregate whom he defended. The individual Jew, no matter how humble, was as much the object of his compassionate solicitude, as may be seen from the following:

On the Ninth of Ab, the fast commemorating the destruction of the Temple, he sees a water-carrier munching a slice of bread while dragging his heavy load across the market place. "My son," the rabbi remonstrates, "you must have forgotten that this is the Ninth of Ab."

"No, I have not," comes the surly reply.

"You must be faint then; it is hard for you to fast."

"I am not faint, only hungry."

"Lord of the World," exclaims the rabbi, raising his eyes heavenward. "See what lovers of truth Jews are. Even while one of them is committing a sin, he refuses to lie about it."

There is something naive and lovable about this intimate approach to the Almighty. But this simplicity of heart must not be taken as indicative of a purely emotional soul, bereft of the ability to reason, to probe, to plumb the mysteries of existence. His learning was already mentioned. The writings he left behind reveal him as a profound student of both revealed and secret lore. His philosophy, following the general Hassidic trend, is best expressed in his own words: "The Creator, blessed-be-He, created all, and He is all, complete and comprising all there is. No one can properly refer to himself as 'I,' signifying independent reality. In truth, the 'I' that is in him is God that is in him, not he himself." And further: "God both fills the world and surrounds it so that He is simultaneously far and near. There is nothing but complete union, God, at the source of all things."

His capacity for metaphysical thinking was indeed exceptional. Yet it did not mar or suppress his simple, direct and sincere utterances. And so he came to be remembered as a poet and

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BRUNO WALTER—ANOTHER EXILE WHO BENEFITS AMERICA

By DAVID EWEN

It is a long and strange voyage which has brought Bruno Walter to the conductor's platform of the Metropolitan Opera House, where he has belonged long before this. It is strange to say that, though Bruno Walter has long been considered one of the greatest living conductors of opera (the greatest opera conductor, one might say, now that Toscanini confines himself exclusively to symphonic literature), he has been known in this country only as a conductor of symphony orchestras. In Europe, however, Walter has dominated the opera-house since the turn of the present century; there were those of us who considered him a far greater master of the baton when he directed performances of operas than when he interpreted symphonic organizations, but most Americans, were denied the enviable musical experience of hearing Walter conduct the masterpieces of Mozart, Beethoven, Smetana, in which he was truly incomparable.

But now Walter comes for the first time to the conductor's platform of an American opera house. In a series of guest performances at the Metropolitan Opera House, which will be the major musical events of the current season, he will undoubtedly prove to those who hear him in opera for the first time that in the performance of certain operatic masterpieces he stands alone. Walter's engagement began on February 14. The operas he is conducting are: Smetana's "The Bartered Bride," Beethoven's "Fidelio," and Mozart's "Don Giovanni."

But it is a strange road that brought Walter, finally, to the Metropolitan (where it is hoped, his genius will now find a permanent haven). It is a road that led from one exile to another, and finally through the ravages of a second world war. It will be recalled that Bruno Walter, who was one of the most celebrated conductors in pre-Hitler Germany (the director of the historic Leipzig Gewandhaus Orchestra, and conductor at Germany's leading opera-houses), was the first musical figure to be sent into exile by the Nazis when they came into power. The Nazis knew that his overwhelming popularity throughout Germany

would have seriously interfered with their drive against Jews. From Germany, Walter went to Vienna, Vienna which esteemed him as one of the great men of our generation, Vienna which always considered him as its own son. For had not Walter, as early as 1901, conducted at the Vienna Opera, as assistant to the incomparable Jewish director Gustav Mahler? And, when Mahler resigned his post in Vienna, did not young Walter succeed in carrying on the great traditions so firmly established by his predecessor? Too, Walter had endeared himself to Vienna by virtue of his innumerable guest performances with the Vienna Philharmonic and at the Vienna State Opera throughout his entire career; and Vienna also knew him as one of the moving spirits in the annual summer festival at nearby Salzburg.

When, therefore, Bruno Walter was rejected from Germany, Vienna welcomed him with open arms. Before long, they even went so far as to appoint him musical director of the Vienna State Opera to succeed the senile Felix Weingartner—an amazing appointment when it is recalled how anti-Semitic were the controlling forces in Vienna at the time. And Bruno Walter succeeded in restoring to Vienna something of its one-time musical greatness.

Then the Nazi troops marched into Austria, and once again a great artist was sent into exile. He was exiled not only from Vienna, but also from the Salzburg festivals which he helped, more than any other one artist, to achieve international significance over a period of several decades.

For the next year or so, Bruno Walter confined his conductorial activities to Italy, where he was the principal figure at the annual Florence May Music Festival, and to Paris and London. Then, when Italy, inspired by its Axis-partner, assumed a policy of anti-Semitism, Walter's sphere of activity was further restricted. Finally, the war broke out in September, 1939, bringing to an end Walter's conducting in England and France. He set sail for America to confine his activities to this country.

He returned in the role of guest conductor of most of our leading symphony orchestras; and, for the first time, he was invited to become one of the conductors at the Metropolitan Opera House. It is an ill-wind that blows no good. The tragedy of Europe has resulted in bringing to this country the greatest opera conductor of our time, and music-lovers throughout the country will find cause for celebration.

Bruno Walter was born as Bruno Schlesinger in Berlin in 1876. He was educated at the Stern Conservatory, where he proved himself to be an outstanding pupil. His conductorial apprenticeship took place in several small German opera-houses. Then he met Gustav Mahler, whose influence on the younger man was far-reaching. Mahler took Walter with him to Vienna, in 1901, and in Vienna Walter remained for the next decade, conducting at the Opera, and also directing the famous Singakademie, which had at one time been led by Brahms.

"From the moment I began to conduct professionally — and this was some time after my first contacts with Mahler — I chose opera," Bruno Walter once told me. "The glamour of the world of illusion fascinated me. And how I loved the music of Mozart and Wagner! I studied the scores again and again; I knew them by heart and rehearsed them in my mind without tiring of one note." Perhaps from this statement, we can arrive at an understanding why Walter proved himself far greater as a conductor at the Vienna Opera than with the Singakademie!

In Vienna, Bruno Walter rose to fame. In 1912, he was offered one of the most desirable posts in Europe, that of general music-director for the city of Munich. His contract gave him this important post for life— added proof that Walter had by this time unquestionably proved his conductorial genius. For ten years, Walter conducted in Munich, performing his duties with a conscientious devotion to his tasks, a consecration to the highest ideals of the musical art, which

Continued on page 23

PIONEER

By MAX ROBIN

AI, ai, ai! Reb Avrum all but moans from the depth of his clipped, Americanized beard. He is wistful in the memory of a life-time settled in the back of his head, with so much happening right now, in front of his eyes. Ai, ai! If only he were a dozen years younger; the things he would find to do! And who knows? Maybe he still will; maybe!

So much of his life had been spent when times were different—purposeless times they seem, with none of the resolves by which men are stirred these days, which whip and drive them on; and so many opportunities still to come!

Who can recount a man's past? Dim as the dusk, but never to be forgotten in its contrast to the present. A town the size of a yawn in the southwest of Russia, which few men know, where roosters crow. There Reb Avrum had raised a family. How? How! With the help of God anything is possible. So he traded. Traded in what? Whatever came to hand: a sheaf of wheat, a strand of flax; sometimes nothing. Thus he lived. He earned his bread and her-ring.

His son left for America; didn't run away from honey. Where did he settle? In New York; studied here, while working, to prepare for a better life in the new world. So he wrote to the folks back home. A daughter was lured out next; the rest of the family packed and followed. Events shape themselves slower than they are told; but why go into them? It was a veritable exodus, the way it happened then, everywhere, in a thousand villages and towns. And Reb Avrum took his faith along with him—bigger than the span of ocean which separated him from his goal.

Here he went about shedding the dust of centuries from the film of his eyes. A process that is not for a day nor a month; but a beginning must be made; let it be now! It helps the children not to be loaded with the burden of yesterdays—parents that groan for the cemeteries of the past: with less pain than zest Reb Avrum became an American.

Acclimated? If you like. He was sturdy enough. And what if he had no more than heard about Columbus?

Washington, Jefferson, Lincoln—they were not even names. The Declaration of Independence, the Bill of Rights—he may be told of them some day. America, meanwhile, was a living reality all around him, its magnitude, its scope and rhythm making itself manifest in the very street on which he lived, permeating the local neighborhood of mixing nationalities with its unbeknown but interlocking throbbing ardor.

Reb Avrum kept his beard, its fringes neatly trimmed, so that neither God nor man might be offended. And what was to prevent him from observing his holidays? Went to the theatre; widened his contact with men from other lands. They fought, sure; let them: so long as they don't fight across borders.

In his spare time he walked the down-town streets; felt at home there as no Indian could have. A different world: people came over and made their own world. Not bad; not bad at all. His line, besides. Trading. A regular bazaar. Street after street. The eye cannot get used to the trinkets, fruits and wares; the mind could not grasp the din, the glare, the unceasing hubbub. It's life, inexhaustible, over-powering. One must join with it. A million energies had been released—energies that had been stemmed for centuries.

And this, only the beginning. A land—a whole land—had been waiting. And so had these people. The reserves, so far, had only been tapped.

Reb Avrum was in no hurry. He marveled, imbibed. Wonder of wonders. Something to write home about, —and let them learn, if they can!

He stood outside the schoolhouse: an anonymous figure in the frame of a doorway, in dignified garb, an expression of anticipation extending to the very tip of his nose. Ai, ai; some people think it is good to be safe and retired; not if the mind says otherwise. No times are these to retire. In a teeming world, where so much is pending, who can sit back with folded arms and look on complacently at what was going on? His children did not understand; with a dozen years less on his shoulders he would not have to argue with them. He felt like

a man who had not lived out his life fully.

But inside that formidable school-building (he had never been inside one) boys and girls were being prepared for the benefits of a fuller life, of which little shall be wasted because of inadequacies like those with which he had been saddled in his time. For such secret goings-on inside a house of learning, for such nurturing care, Reb Avrum felt a reverential regard as for a birth or for a total, irrevocable transfer, a transference as enters into the romance of changing the place of one's birth for a place of one's choosing.

The portals to this temple for life's beginners were swung open and secured; Reb Avrum placed himself at attention as children came swarming into the sunlight. Clean youngsters, freeborn; among them Harry.

The face of Reb Avrum brightened. He waited. The boy hadn't noticed him. Better so. Why pester the child when he was with his friends? The confidence of the native-born: the old man admired, envied the youngsters burning up the ground under their feet.

He followed the boy home, to his daughter's house. Strange how little his mother fussed over Harry; while he, Reb Avrum, had practically ceased to have a life of his own that day, twelve years ago, when his grandson was born.

"Give him more to eat—let him eat more!" he prompted his daughter.

And he observed the boy curiously—avidly—hopefully,—the hopefulness of a whole past projecting into the future. The boy was smart; he was getting good marks in school. And his English was as good as the President's! Maybe some day—. And when that day comes, don't let anyone forget—or what if no one is ever to know!—that Harry is the descendant of him and his kind who came over to these shores in quest of life, the abundance of life that is man's birthright, if not in time to affect his destiny, then certainly to determine the destiny of his children and theirs, and so of the nation which was theirs to enrich.

WE SHALL NOT DIE*

By PHILIP M. RASKIN

The following verses are from a long poem published in pamphlet form and widely distributed by the Anti-Defamation League of America.

PICTURESQUE is Saint Peter's Church in Rome,
The cathedrals of Berlin, Florence, Vienna, Cologne;
Exquisite each portal, and spire, and dome.
In their Madonna's eyes—each precious stone.
But beautiful too is the wooden synagogue in a village,
That escaped Time's ravage and man's pillage,
Built wholly of wood, without iron bar or rail,
Yet standing centuries-long without a nail.
For iron is the servant of death,
In which our fathers had no faith.—
Sweet is the music to him who may hear it,
If it spring from man's innermost spirit.
But what is music, goading like cattle,
Hordes of men to slaughter and battle?
And what if every Wagner stave
Is made to rape and to enslave?
A card-house proved to be Nazi thought and art:
Sans God, sans conscience, sans heart.
Its letters, its science, its Christian faith—
All but a gaudy artificial wreath.
The first storm on its shore
Exposed its rottenness to the core.
Its culture—wind and dust;
Its books—envy, and lust;
Its press, and theatre, and college—
A travesty of truth, a mockery of knowledge.
For thus we read in a Nazi's epistle:
"Science is my bullet, and culture is my pistol."

* * *

We alone have learned in hopes and fears;
That no water washes cleaner than tears.
We were made to pay, day by day,
For every breath of air, for every ray,

And when they broke our life and home,
We were made to pay for their pogrom.
But Israel's life is a sail
Of a ship tossed in a gale;
The sail is lashed with the storm's whip.—
But the sail drives the ship.—

We are creation in chaos, the compass that registers the quake;
The nerve that feels the ache—
We are King Lear in storm, and Don Quixote by the quiet mills—

Bent as grass, yet lofty as the hills.
Our weapons are thoughts on deathless themes;
Our shells—the gossamer stuff of dreams.
Nations were doomed to decay,
Though triumphing over Today;
We, through grief and sorrow,
Have triumphed over Tomorrow;
To the world instinct is still
What to us is clear and lucid will.

* * *

Oh, Hitlers of all ages, you may know and hear it:
Uncrushable is Israel's spirit.
What avail the forts your Nazi-land environ—
Time and the wind defy steel and iron.
We have a legend of two bridges—of steel and of paper—
But only the latter is safe for the escaper . . .
The ancient Empires, mighty and proud,
Lie dead, like a bird fallen from the cloud,
Old Greece, and Rome, Assyria and Babylon,
Are heaps of crumbled marble and stone.
And that old Jew, with his worn folio and dim taper,
Is still building his time-proof bridge of paper . . .

Oh no! No death shall enmesh
Even our frame and flesh;
The frame that the Lord has spoken
It shall never be broken.
Rome, the Crusaders, the fire-heaps of Spain,

Sought to destroy us in vain.
Furious is the flame of Hitler, as once of Torquemada;
But we live by the light beyond the shadow.

Through night and storm, through clouds coiled and curled,
We tip-toe to peep at a new and brighter world,
"When through Life's destined span,
Man shall be unyoked by man,
And nations shall war
Nevermore!
When love shall flow through human lives,

Like honey out of hives,
The sky shall hold the rainbow's form—
An emblem of calm after storm.
The gates of hate shall forever close,
The desert shall blossom like a rose,
Man shall breathe Freedom's breath,
And Life shall banish Death."
Thus spoke the Lord—
And we are the "Amen" to His word.

Then Earth shall be forever young and free,
And we shall be "They" and they—"We";
No battlefield, no foe, no sword,
Shall mar the Kingdom of the Lord.
The arch of Titus, by ruthless warriors built,
Shall be re-shaped and re-gilt—
A symbol and warning word
Of the vainness of the sword,
A monument crumbled, yet whole,
To Judaea's unconquerable soul.

And if there be no Moses, who, moved by our woe,
Shall bid today's Pharaoh: "Let my people go!"
And be torture and thralldom still our fate—
Our strength shall never abate.
Whoever the foe, whatever the clime—
Israel is deathless as Time.—

This is our answer to war, and wrath, and rage—
To every Hitler of every age.

* Acknowledgment is made to a Hebrew essay "In the Valley of Death" by Chaim Lieberman, whose ideas inspired this poem.

THE NEWS OF THE MONTH

By LESTER LYONS

DEEP faith in the future of the Jewish National Home in Palestine was expressed by John W. McCormack, majority leader in the House of Representatives, at the National Conference of the United Palestine Appeal. Denouncing anti-Semitism, Representative McCormack declared that he was "horried by the indescribable atrocities that have been perpetrated upon the Jewish people." He said that "The survival and development of a free national Jewish life in Palestine means much to humanity at large and to world Jewry." He hoped that this generation would have the privilege of witnessing the rebirth of the Jewish nation and was convinced "that in the years to come Israel will continue to play its creative role among the civilized peoples of the world while Nazi persecutors of the Jews and other people will be commemorated by little more than a few wax figures in some gallery of historical monstrosities."

The establishment of Palestine as a Jewish Commonwealth to make possible large-scale colonization for Jewish refugees and the eradication of all racial, religious, and national discrimination after the war were urged by the Conference. It expressed its gratification at the contribution of the Jews in Palestine by furnishing 8,000 volunteers for service in the British Army and requested that Great Britain authorize the establishment of a suitable Jewish military force for service. This country's policy of all-out aid to Great Britain was endorsed.

In stating the main reason for his joining the Zionist movement, Prof. Albert Einstein, eminent scientist, declared: "I am a national Jew in the sense that I demand the preservation of the Jewish nationality, as of every other. I look upon Jewish nationality as a fact, and I think that every Jew ought to come to definite conclusions on Jewish questions on the basis of this fact. I regard the growth of Jewish self-assertion as being in the interests of non-Jews as well as of Jews."

Palestine's contribution to British military success in Africa has been recognized by its military leaders. General Blamey has stated that "the

results of the battles in the Western Desert were achieved to a certain degree because of the excellent conditions in Palestine, enabling the efficient drilling of the troops." General Blamey also acknowledged the warm hospitality and cooperation of the people of Palestine.

Jewish industry in Palestine is working intensively to assist the British in their war activities in the middle East. Textile mills, working three shifts daily, manufacture canvas for tents, khaki for uniforms and blankets for troops. Other factories, also working in three shifts, are manufacturing hundreds of thousands of pairs of shoes monthly. 250 establishments are engaged in the metallic trades, 20 of them being iron foundries. Hydraulic machines are also being manufactured there.

The *Palestine Produce Guide*, published by the Committee for Palestine Products, lists 1096 firms engaged in industrial or business enterprise in Palestine. Exports to the Near and Middle Eastern countries have risen sharply recently. An artificial silk factory is to be opened and operated by 16 Czechoslovakian settlers. Rural settlements have also been engaged in industrial activity.

Numerous defense units, for liaison and signaling, first-aid, rescue and demolition, engineering and shelter construction, have been set up in Palestine. Over 1,700 wardens have been mobilized throughout the country. Each has had to take a special course of instruction. The terrain in Jerusalem makes it difficult to establish proper underground shelters. The buildings there, however, are solid and can withstand more damage than those in Haifa and Tel Aviv.

Owing to the uncertain conditions in the Near East produced by the war, a number of foreign investors and planters owning orange groves in Palestine have neglected cultivating them. As a result of the failure to attend to these groves, orange trees have decayed, bringing pestilence in

their train. Possible infection from these trees threatens neighboring groves which are being cultivated. Since the citrus industry is being endangered, local agricultural councils are demanding that the neglected trees be uprooted without regard to the enormous amount of money which went to develop them. The government is in a dilemma because, while it realizes that the diseased trees are a menace to the wholesome trees, it believes that Palestine agriculture will suffer if many plantations revert to bare lands.

Palestine is stressing the importance of a knowledge by Jews of Arabic. Consequently, the number of Jewish teachers of Arabic is being increased in the colonies and the cities

A number of recent refugees in Palestine who are skilled workers have been sent to India to serve the British government in its war efforts.

An Arabian-Jewish company has been organized in Palestine for the purpose of fostering trade relations between Palestine and Turkey. The Turkish government has promised to give full support to the undertaking.

The United Palestine Appeal has appropriated \$175,000 for the transportation of 995 Jewish refugees from

VICTORY FRUIT

To celebrate the victory of the British forces over the Italians, the Palestine Citrus Board has made a gift of 10,000 boxes of citrus fruits to the British forces in Libya.

Vilno, Lithuania, to Palestine. Youth Aliyah will assist in defraying the traveling expenses of the children in the group. The journey, which will probably take a month, is 6,000 miles. The refugees will have to travel through Moscow, Siberia, Tokyo, the Indian Ocean and Bosra.

Of a group of 227 Polish Jews who had been in Lithuania, 40 are now en route to Palestine via Turkey. Twenty-seven others are expected to reach Palestine by way of Siberia, Japan, and India. Since the invasion of Poland, 3,000 visas were granted to Polish Jews by the Palestine government.

A sample survey of 303 business enterprises established in this country by refugees discloses that of the 2,700 workers employed 2,000 are Americans. These businesses, besides giving employment to native labor, purchase American machinery and raw materials and produce new products and services, many of which formerly had to be imported.

England has created its first war-time factory for refugees. Fifty skilled workers from Holland, Belgium, and other countries are employed at the Woodbridge diamond-polishing factory in London. The *Manchester Guardian* has observed, with respect to this enterprise: "A tremendous opportunity for this country appears to have been lost when the Germans overran Holland and Belgium. Some sixty per cent of the work people in the diamond industry are Jews. About 8,000 fled to France. Had they come here they could have been placed in almost immediate employment and the new industry would have become a flourishing and extremely valuable growth."

The ORT is planning to establish workshops in internment camps in unoccupied France for the production of clothing for refugees. The organization also hopes to obtain the government's consent to the release of internees who have been accepted in professional and agricultural schools sponsored by ORT.

The Swedish government has denied permission to the German Consulate in Stockholm to exhibit German anti-Semitic films in Swedish cinemas. . . . The Hungarian government has consented to the production by a German motion picture company of a "ritual murder" film based on a blood libel case of 1882 when some Jews of a Hungarian village were charged with the murder of a young servant girl. Although the Jews prosecuted in that case were acquitted the

film will uphold the anti-Semitic blood libel theory. One of the leading supporters of the accused Jews during that trial was the Hungarian patriot, Louis Kossuth, then living in exile.

Bengazi, which was recently captured by the British in their North African campaign, has a Jewish population of about 3,000 persons. Jews first settled there during the reign of Ptolemy I of Egypt in the year 306 B. C. E. Two synagogues and several Talmud Torahs are in that town.

Tanganyika, Africa, has the distinction of being the only community in the world whose Jewish residents number only ten—just enough for a minyan.

Of the 700,000 Jews in Roumania last June only 175,000 remain. When Bessarabia was annexed by Russia 300,000 Jews became Russian subjects. Hungary obtained 150,000 Jews. 65,000 more Jews fled to Bessarabia and 10,000 went to Greece, Turkey, and Palestine. . . . Business in Roumania has been severely damaged, over 90 per cent of the Jewish business enterprises having been liquidated.

The Soviet government has declared illegal the Hechalutz movement in the territories occupied by Russia. Many leaders of Zionist groups have been arrested and deported to the Urals. Zionist activities, however, are continuing. Underground meetings take place and practical plans are discussed.

Jewish cemeteries in Nazi-occupied Poland are being plowed up so that they may be converted into farms. Over 100 synagogues have been razed, the masonry and other parts of the structure being sent to Germany. Only Jews who pay \$750 a person to the Passport Control Office are permitted to leave the territory.

Roumanian Jews who renounced their faith in the expectation of procuring exemption from the government's anti-Jewish laws will not necessarily obtain such relief. Following consultations with the Church authorities, the government declared that only those Jews who became Christians before 1910 will be con-

HEBREW MARCHING SONG WANTED

A resident of Tel Aviv has offered a prize for the best original Hebrew marching song to be used by Jewish troops. In 1920 the late Vladimir Jabotinsky set Hebrew words to the popular tune "Tipperary."

considered as non-Jews. Children of Jews who became converted since then will also be classified as Jews unless they were raised in Christian institutions. Several Jewish schools in the country have been closed and turned over to the German army which will use them as barracks.

New decrees made by the Nazi administration in Bratislava, principal city in Slovakia, forbid Jews to walk through the city's parks or on the main boulevards, require them to make food purchases only from 11 a.m. to noon, and bar them from cafes and restaurants.

Because of fear of damage to the economic life of Hungary, the government has suspended the operation of a decree authorizing the expropriation of 500,000 acres of land owned by Jews. The government had intended to distribute the confiscated land among Hungarian peasants. The authorities have also permitted Jewish physicians to be re-employed in the social health insurance system.

The British government will soon permit 1,400 refugee doctors from Allied countries to serve in the armed forces, hospitals, nursing homes, first-aid posts, and air-raid shelters. They will not be permitted, however, to practice privately. This decision by the government followed a campaign by 300 Czech doctors for such action.

In the fall of 1939, the Nazis imprisoned 1,600 Polish Jews in the Buchenwald Concentration Camp. A report smuggled out of Germany states that every one of the Jews died in the camp. The Nazis believe—correctly—that the Jews cannot adjust themselves to the Nazi "civilization," but they consider their money very acceptable. Jews in Germany are now required to pay an additional 15 per cent "social adjustment" tax on all incomes earned since August first.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Hoenig Guest Preacher This Friday Night and Sabbath Morning

At our late services on Friday evening, February 21st, we shall be privileged to have as our guest preacher, Rabbi Sidney B. Hoeng. Rabbi Hoenig is a graduate of the Rabbi Isaac Elchonon Theological Seminary and also has a Doctor of Philosophy Degree from Dropsie College, Philadelphia. He is now on the faculty of the Yeshiva College, New York. He is a very thoughtful and impressing speaker and we are confident that his message will deal with the most vital phases of Jewish life. He will preach on the subject, "The Ghetto Restored—What Does It Signify?" In the absence of Rabbi Levinthal from the City, Rabbi Mordecai H. Lewittes will officiate. Rev. Kantor will lead the congregation in singing.

Dr. Hoenig will also preach on Sabbath morning. Rabbi Lewittes will be in charge of the service and address the Bar Mitzvah.

Advance Notice

On Friday evening, February 28th, at our late services, Rabbi Mordecai Lewittes will be the guest preacher. The subject of his address will be "Jehudah Halevi—Has He a Message for the Modern Jew?". This is the second in a series of lectures commemorating the 800th anniversary of the death of Jehudah Halevi.

Miss Syrkin's Course on Zionism

On Wednesday evening, February 26th, Miss Marie Syrkin, will give the second in her series of five lectures on Zionist Thinkers, Parties and Ideologies. She will speak on the subject, "Herzl: The New Biography and the Diaries." Miss Syrkin is on the Editorial Board of the Jewish Frontier and is a contributor to other periodicals. These lectures will continue on successive Wednesday evenings up to and including March 19th. Admission free to all.

Zionist Radio Forum

The Zionists of Greater New York have arranged for a series of radio forums to be given over Station WQXR (1550 on the dial) on alternating Thursday evenings from 9 to 9:30. The next broadcast will be held on Thursday, February 27th under the

auspices of the Brooklyn Zionist Region of which Mr. Isidor Fine, is president. The subject to be discussed on that evening will be "The Jewish Commonwealth in the Making." The speakers will be Mr. Emanuel Neumann and Judge Bernard Rosenblatt.

Class in Contemporary Literature

The class in Contemporary Literature under the direction of Mr. Jacob Kaplan meets every Wednesday evening at 8:30 o'clock. This course is sponsored by the Forum and Education Committee. Admission is free to members and 15c to all others.

Board of Trustees Meeting Thursday

The next regular meeting of the Board of Trustees will be held on Thursday evening, February 27th at 8:30 o'clock. All trustees are requested to please attend.

Sisterhood Board Meeting This Monday

The regular monthly meeting of the Board of Directors of the Sisterhood will be held on Monday morning, February 24th at 10:30 A. M. All members of the Board are requested to please attend.

Important Announcement to Draftees and Enlisted Men

The Board of Trustees at its last meeting, unanimously adopted the following rule:

Any Center member who may be called to serve under the Selective Service Act or who may volunteer for service in the U. S. Army or Navy, will be entitled to all privileges of membership for the duration of such service, without payment of dues.

Whenever such member has already paid his membership dues to the Center, we will make a refund covering the unexpired period of membership.

Members affected by the above rule are requested to please notify the Center of their forwarding addresses.

Sunday School Notes

Classes are eagerly taking turns at learning the Hora and other Palestinian dances under the direction of the new dancing teacher Miss Rosalind Schmulowitz.

Miss Feinberg, in charge of Keren Ami, reports that contributions have been exceptionally fine. Classes leading in Keren Ami are those of Mr. S. Weiner and Mr. D. Goldberg.

Stories told in the assembly in recent weeks by Rabbi Lewittes include "Jehudah Halevi", "Daniel and Baal", "Kasuel, the Watchman." Mr. Rubin told a story called "A Heroic Chaltz." Mr. Weiner told the story the "Kuzari—A Lost Nation."

The children are learning English and Hebrew songs related to Palestine, under the direction of Rev. Kantor and Miss Irene Kantor, in honor of Chamisho Osor B'shvat. Mr. Lowenfeld's class presented a Chamisho Osor playlet.

Acknowledgement of Gifts

The Center acknowledges with sincere thanks receipt of the following Gifts:

Library

Mrs. Israel H. Levinthal presented a number of works to the library in English, Hebrew and Yiddish in honor of Rabbi Levinthal's birthday.

Mr. Morton Klinghoffer donated a set of the Book of Knowledge in memory of his father.

Dr. Irving L. Cohen
Ina Klein
Mr. Morris Levine
Joan Leonard
The Sisterhood

Mr. and Mrs. Samuel Rinzler donated taleisim for the children's congregation, 3 vols. of the Universal Jewish Encyclopedia, one volume of Ben Yehuda's dictionary, and juvenile books for the library, in honor of the birth of a child to their children, Mr. and Mrs. Harold Rinzler.

Congratulations

Hearty congratulations and best wishes are extended to the following:

Dr. and Mrs. Harry Diamond of 9320 Flatlands Avenue upon the birth of a son, Richard Neil on Feb. 8th.

Mr. and Mrs. Charles Wunderlich of 715 St. Marks Avenue on the occasion of the betrothal of their son Harold to Miss Dorothy Barbara Rabin.

NEWLY ELECTED SISTERHOOD OFFICERS



The newly elected officers of the Center Sisterhood were recently installed by Rabbi Levinthal. Seated left to right: Mrs. Isador Lowenfeld, President; Dr. Israel H. Levinthal; Mrs. Albert Witty, ex-President. Standing left to right: Mrs. Isaac Wiener, Secretary; Mrs. Hyman Rachmil, Treas.; Mrs. Morton Klinghoffer, 3rd Vice-President; Mrs. Maurice Bernhardt, 1st Vice-President; and Mrs. Wm. I. Siegel, 2nd Vice-President.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Feldstein, William B.
Mortician Married
Res. 296 Central Av., Lawrence, L.I.
Bus. 1250 Central Avenue
Proposed by Joseph Goldberg

Graff, Donald David
Radio Commentator Unmarried
Res. 486 Brooklyn Avenue
Bus. W. B. B. C. Building
Proposed by Samuel Stark and Lawrence Stark

Leibman, Sidney
Attorney Unmarried
Res. 568 Montgomery Street
Bus. 2 Sutter Avenue
Proposed by Jacob S. Hurwitz and Joseph M. Schwartz

Zirinsky, Richard
Real Estate Unmarried
Res. 538 Crown St.
Bus. 75 Willoughby St.
Proposed by Benj. Werbelovsky

The following have applied for re-instatement in the Brooklyn Jewish Center:

Horowitz, Samuel
Waistbands Married
Res. 1382 President Street
Bus. 694 Metropolitan Ave.
Proposed by Morris Brukenfeld

Kovner, Louis
Res. 122 E. 83rd St., N. Y.
Proposed by Joseph M. Schwartz and Jacob L. Holtzmann

Schiller, Murray
Paint Dealer Married
Res. 200 Sullivan Place
Bus. 3310 Fulton Street
Proposed by Lester Lyons

Schwartz, B. D.
Oil Dealer
Res. 135 Eastern Parkway
Bus. 75 Bridgewater St.
Proposed by Hyman Aaron

Tammenbaum, David
Married
Res. 180 Lenox Road
Bus. 41 East 42nd Street
Proposed by Isidor Fine

Zellner, Miss Sylvia
Res. 1042 Union Street

Congratulations

We extend our hearty congratulations to the following:

Mr. Benjamin Hirsh, member of our Hebrew School faculty, and Mrs. Hirsh, upon the birth of son to their children, Mr. and Mrs. David Hirsh.

Mr. Sidney Marcus of 805 St. Marks Avenue on his engagement to Miss Rhoda Riches of Waterbury, Conn. A hearty Mazel Tov is also extended to the parents, Mr. and Mrs. Samuel Marcus.

Center Forums Broadcast Over Station WCNW

Arrangements have been made to broadcast the remaining Forum lectures of the season over Station WCNW (1500 kilo.) every Monday evening from 9 to 10 p.m. Members who are unable to attend these forums may listen in to the broadcasts.

Elocution and Dramatics

The class in Dramatics and Elocution, under Miss Hilda Albers, is open for registration for the new term. The class meets on Wednesdays

at 3:30 o'clock. The fee is \$2.50 for the term.

Club Notes

Clubs listed below meet on Saturday nights, are groups range from 11 to 15; have the following officers:

The Shomrim

President—Gabriel Rosenfeld

Vice-President—Herbert Storch

The cultural activities included a celebration of Balfour Day at which time Rabbi Lewittes and Mr. Rubin discussed the significance of the day; a club discussion of "Miracles and the Bible" and a debate on "Should We Send Food to the Conquered Nations of Europe."

The basketball team has won four out of six games under the leadership of Daniel Pressner and Shelley Treblan.

The Center Girls selected the following officers:

President—Betty Joseph

Treasurer—Rachel Canick

Outstanding events were a Chanukah Latke party, a masquerade and a Chamisho Osor Dance. Mrs. Levinsohn is club leader.

The Tsofim is a new club for boys from 13-14. The following officers were elected:

Pres.—Martin Katlowitz

Vice Pres.—Herbert Teitelbaum

Secy.-Treas.—Milton Lipschutz

The group plans to affiliate with Young Judea. A basketball team is being formed. The leader is Mr. S. Weiner.

The Maccabees (boys under 13) have the following officers:

Pres.—Larry Zirn

Vice Pres.—Raymond Nettler

Secy.-Treas.—Norman Mendelsohn

The club plays basketball every Saturday night. Parties were held in honor of Balfour Day and Channukah.

The Vivalets have elected as officers:

Pres.—Beatrice Daren

Secy.—Treas.—Ruth Mackler

Arts and crafts included a Channukah Menorah of copper and wood, purses with Hebrew initials. Channukah was celebrated by means of a latke party. Miss Drexler is leader.

The Candle-Lite Girls are busy sewing small articles of clothing for some charitable purpose. Activities in the past included an exciting treasure hunt and parties. The group planned an indoor camp-fire for Chamisho Osor B'shvat and a Purim bazaar. The Leader is Miss Port.

Bar Mitzvah

We extend our hearty congratulations and best wishes to Dr. and Mrs. David Bakst of 617 Empire Blvd. on the Bar Mitzvah of their son Robert Lee which will be held at the Center this Sabbath morning, February 22nd.

Y. F. L. Meeting

At the next meeting of the Young Folks League on Tuesday evening, February 25th, there will be a trilogy on a current topic in which the members of the Y. F. L. will participate. The proceedings will start promptly at 8:45.

Sabbath Services

Kindling of candles at 5:22 o'clock.

Friday evening services at 5:25.

Sabbath services, Shebbat Shekalim, Parsha Mishpatim, will commence at 8:45.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:00 P.M.

Mincha services at 5:30.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service at 9:00.

Mincha services at 5:30.

IN MEMORIAM

It is with deep regret that we announce the passing of our fellow member

Samuel Landner

of 655 St. Marks Avenue on Wednesday, February 19th.

To the family of the deceased, the Brooklyn Jewish Center extends its heartfelt expression of sympathy and condolence in their bereavement.

FORUM LECTURES

EVERY MONDAY EVENING AT 8:30 O'CLOCK

FEB. 24th

RABBI JACOB X. COHEN

Associate Rabbi, the Free Synagogue, President of the New York Board of Jewish Ministers. Rabbi Cohen has recently returned from a good will trip to South America.

Subject:

"BEHIND THE CURTAIN
IN SOUTH AMERICA"

MARCH 3rd

DR. ROBERT GORDIS

widely known as a dynamic and inspiring lecturer on contemporary problems and the various phases of Jewish culture. He is the Rabbi of the Rockaway Park Hebrew Congregation and lecturer in Bible at the Jewish Theological Seminary.

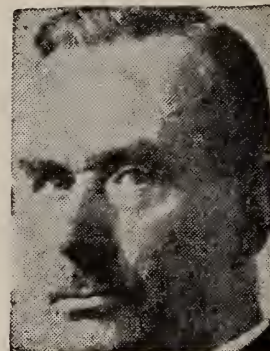
Subject:

"THE JEWISH FUTURE IN
A WORLD IN FERMENT"

MARCH 17th

THOMAS MANN

"Greatest Living Man of Letters," winner of the Nobel prize for literature; winner of the Einstein award; author of "Joseph in Egypt," and other masterly works.



MARCH 10th

ROGER BALDWIN

Distinguished leader of liberal thought, and Director, American Civil Liberties Union.

Subject:

"THE OUTLOOK FOR
LABOR'S RIGHTS"

MARCH 24th

MAURICE SAMUEL

Outstanding Jewish Publicist and Lecturer; author of "You Gentiles," "I, the Jew," etc., translator of Sholom Asch's "The Nazarene," etc.

Subject:

"WHY THE GREAT
HATRED?"

Reserved seats will be on sale for the Thomas Mann lecture which will be held in the Synagogue at 25c and 50c to members and 25c, 50c and 75c to non-members. Admission to all other Forum lectures is free to Center members and 25c to non-members.

Membership Committee Meeting Monday

There will be an important meeting of the Membership Committee next Monday evening, February 24th at 8 o'clock. Members of the Committee are urged to attend the meeting promptly.

Forum on World Affairs

The fifth Annual Forum on World Affairs sponsored by the Brooklyn Section of the National Council of Jewish Women will be held on Tuesday, February 25th, at the Brooklyn Academy of Music. There will be two sessions, one at 10:30 a. m. and the other at 2 p. m.

Prominent speakers will address the Forum, among them Professor Harry A. Overstreet, Dr. Harry D. Gideonse, Dr. Henry Smith Leiper.

The registration fee is 25c.

Holiday Gym Schedule

Due to the Washington's Birthday Holiday the gymnasium and baths will not open on Saturday evening, February 22nd. The regular schedule will prevail on Sunday—from 10 a.m. to 2 p. m. for men and from 2 p. m. to 4 p. m. for boys.

Recent Library Acquisitions

We are pleased to announce that the following books have been secured by the Center Library during the past month and are now available for circulation.

- 'The Kaddish'—Dr. De Sola Pool
- 'Creative Evolution'—Henri Berson
- 'Where Do We Go from Here'—H. Laski
- 'The Story of Yiddish Literature'—Rolack
- The Book of Knowledge—2 vols.

SONG OF THE COMPASSIONATE SOUL

Continued from page 10

singer of inspired and whimsical songs than as a philosopher. The famous prayer at the end of the Sabbath, "Gott von Avrohom," chanted by millions of our mothers and grand-mothers as a farewell to the sacred day, poured forth from his loving soul. There were several others, notably "Dudele," now attaining favor as a concert piece with Jewish singers. But the crown of his poetic creation, is, no doubt, the "Din Torah"—his argument in behalf of the Jewish people against an exacting Deity:

Good morning to You, Lord of the World,

I, Levi Yitzhak, son of Sarah from Berdichev, come to you with a lawsuit from your people Israel.

What have you got against your people Israel?

Why do you harass your people Israel?

It is always: "Tell the children of Israel."

If anything goes amiss: "Command the children of Israel."

On all occasions: "Talk to the children of Israel."

Merciful Father in Heaven, Many nations have You in this world: Persians, Babylonians, Edomites.

What do the Russians say?

Their Czar is sovereign.

What do the Germans say?

That their king is ruler.

And what do the English assert?

That their king is supreme.

But I, Levi Yitzhak, son of Sarah

from Berdichev, maintains:
Let the name of the Lord be magnified and sanctified!

But I, Levi Yitzhak, son of Sarah from Berdichev, proclaim:
I shall not budge from here,
I shall not leave this spot
And let there be an end—
An end to the dispersion of Israel
And let the name of the Lord be magnified and sanctified!

He simply turns the tables. God has been exacting a great deal from his people, telling, commanding, ordering. But he of the profound and compassionate soul finds that their loyalty to God has deserved a better reward. God is still their only king, and thus it behooves Him to act as such, and to remove the main source of their troubles—the dispersion, the bitter exile with its humiliation and helplessness.

The great Song of the Compassionate Soul has penetrated deeply into the heart of the Jewish people. They have taken it along on their wanderings. And now, when the world is so badly in need of compassion and pity and human understanding, it has, in mysterious ways, found an echo in America. Its words coming from the studios of Radio City may sound strange and its cadences even stranger. But the yearning for compassion, goodness and salvation leaps across these handicaps and makes the heart of America throb with a kindred emotion.

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 MAX HERZFELD Secretary
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 Weinstein, Mrs. A. A.
 Weinstock, Louis
 Weisberg, S. S.
 Wender, Morris D.
 Wiener, Mrs. Isaac
 Witty, Albert
 Witty, Mrs. Albert
 Zirn, A. H.
 Zucker, Harry
 Zwerdling, Tobias

SUSTAINING MEMBERSHIP FOR 1940

THE following is a list of the 1940 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
 Barnett, Mrs. S.
 Bregstein, Elliot
 Bregstein, Harold
 Bregstein, Jerry
 Cohen, Julius
 D'ugasch, Morris
 Elowsky, S. M.
 Goell, Mark J.
 Goodstein, William

Haft, Morris W.
 Halperin, Louis
 Jablow, George
 Katz, Samuel
 Kirschman, M. J.
 Kline, Benjamin J.
 Kronish, Fred
 Lipsky, Charles
 Londner, Rudolph L.
 Lurie, Lieb

Marcus, Sidney
 Rachmil, Hyman
 Rutchik, M. M.
 Rusteln, Jacob
 Salwen, Nathan
 Shapiro, Abraham
 Steingut, Hon. Irwin
 Weinberg, Morris
 Weinstock, Louis
 Werbelovsky, Benjamin

ANNUAL REPORT ON BROOKLYN JEWISH CENTER ACTIVITIES FOR 1940

By JOSEPH M. SCHWARTZ, President

I AM following the usual custom in addressing you this evening, at our annual meeting, on the progress made by the Brooklyn Jewish Center during the past year. I shall deal separately with each department, but, at the outset, I am glad to report that our institution has made considerable progress during the year, and that it has carried on its manifold activities in a most satisfactory manner. We have solved our problems as they presented themselves and, as a whole, I believe that we have every reason to be satisfied with the various improvements made during the last year.

RELIGIOUS ACTIVITIES

In the field of religious activities, we are proud to record an ever increasing attendance at our services. The late services and lectures on Friday evenings continue to attract capacity audiences of young and old who come to listen to the illuminating discourses given by our Rabbi Levinthal and by the occasional guest speakers invited by him.

During the year we inaugurated the system of visiting cantors for the Sabbath. We were privileged to have as guests several of the country's leading cantors, who conducted the services about once a month throughout the season. This innovation is still in its experimental stages. It is hoped that it will bring about added interest in our services and that it will give our worshippers an opportunity to familiarize themselves with the various cantorial interpretations of the prayers.

Thanks to the generosity of a few of our members, Rabbi Levinthal succeeded in purchasing from the Palestine Pavilion at the New York World's Fair a beautiful Perochoth, an Ark Gate and two candelabra stands, all made in Palestine. They now adorn our Synagogue, and are a living reminder of the link between our Center and the Holy Land.

HEBREW EDUCATION

Hebrew and Sunday Schools

The Hebrew Education Department embraces the Afternoon Hebrew

School, the Consecration Group and the Junior Congregation. The registration in the Hebrew School is 118 pupils; The Sunday School has a registration of 196 pupils and the Consecration Groups consist of 52 girls. Altogether, the department serves 366 boys and girls who receive a fine Jewish training. This number does not include the pupils of the Center Academy. Financially the Hebrew School has continued to be a loss to the Center. The only way in which the problem could be solved is through a larger registration, but unfortunately, most of us have not yet learned the importance of giving to our children the Jewish background that will enable them to face life as Jews, proud of their heritage and conscious of their rightful place in the world in which we live.

Center Academy

The Center Academy, which gives to its pupils combined instruction in Hebrew and general subjects along progressive lines has a registration of 93. The registration in the Academy, too, is suffering from a lack of Jewish responsibility on the part of our parents.

Institute for Adults

Under the auspices of our Institute of Jewish Studies for Adults classes are given in Jewish History, Talmud, Bible, Hebrew, etc. In addition, the Institute has sponsored the Wednesday evening lecture courses dealing with "Zionism and Palestine," which are well attended. For this project we have received the cooperation of the Eastern Parkway Zionist District.

GENERAL EDUCATION

Forum

The Monday evening Forum has completed twenty years of its existence as a platform for the discussion of problems confronting us as Americans and as Jews. It has always been the aim of the committee to obtain the services of speakers of national and international reputation to state their views.

Library

Our Library has been steadily increasing both its stock of books and the number of readers, and we are very proud of its accomplishments. During the past year the books circulated among 576 members and non-members. The library provides reference facilities for the pupils of our schools and students of the Institute. At the present time, the library numbers 4000 volumes of which 300 were added during the past year.

Center Publications

When speaking of our cultural activities we can emphasize the two publications sponsored by the Center: the monthly "Review" and the weekly "Bulletin". The former is a highly thought-of magazine devoted to articles, short stories, and poems of Jewish interest, while the latter acquaints the membership each week with the activities of the institution.

SOCIAL ACTIVITIES

Membership Socials

The work of promoting sociability within the Center is entrusted to the Social Committee. It has arranged a number of very successful functions during the year, principally, the membership social meetings. The popularity of these meetings has grown steadily, and members look forward to them from month to month. Through these meetings we have managed to promote sociability among our members, a task which is not too easy in an institution comprising such a large membership as ours.

Clubs

In our program of serving every member of the family, we have not overlooked activities for our children. Clubs for the junior members have been functioning under the direction of experienced leaders supervised by Rabbi Lewittes. There is a club for every age group, in addition to groups devoted to special interests of the children.

The Young Folks League, composed of unmarried members and adult

sons and daughters of our members, conducted an attractive program of social and cultural activities.

RECREATIONAL ACTIVITIES

The record of attendance of the Physical Training Department, shows an attendance of 26,848 men, women and children. These made good use of the health-giving facilities at the disposal of our membership. In the first Eastern Jewish Center Basketball League, sponsored by the Jewish Welfare Board, the Brooklyn Jewish Center had the distinction of winning the 1939-1940 championship.

MEMBERSHIP

Our membership at the end of the year was 944 (637 married and 307 single) which is almost the same as last year's figures. The Membership Committee should consider the advisability of undertaking an intensive campaign to enlarge our sphere of usefulness by enrolling several hundred new members beginning next fall.

SISTERHOOD

The Sisterhood report will be delivered by the retiring President of the organization, Mrs. Albert Witty. You will be pleased to learn of the splendid cultural and philanthropic work carried on by the women of the Center. Mrs. Witty found it necessary to relinquish her duties after five years of excellent leadership. We are grateful to her for all that she has done for the Sisterhood and the Center, and I know that she will continue to render valuable service. The organization is fortunate in the fact that Mrs. Witty is succeeded by Mrs. Isador Lowenfeld, who has to her credit a great many accomplishments benefiting our institution.

FINANCES

Following the reading of my message, I shall call upon our treasurer, Mr. Moses Ginsberg, to present the report on the Center finances as of December 31, 1940. I want to say at this time that we have made considerable progress in reducing our debts. This was made possible through the two money-raising efforts during the year: one was the annual Kol Nidre Appeal and, the other the Center concert at the Metropolitan Opera House. We are most grateful to those who made contributions to the Appeal, as well as to those who assisted in the

sale of tickets for the Metropolitan event. The Concert Committee, this year, was headed by Mr. Samuel Lemberg, who deserves our sincere thanks for the energy which he put into this work.

CEMETERY

For a number of years our Cemetery Department was a source of considerable worry to the administration. Not enough plots were sold yearly to enable us to meet the charges for interest and maintenance, as well as the installments on the original purchase. The mounting charges for interest payments, etc. continually increased the cost of plots to the Center. In September of last year we had an indebtedness on the Cemetery amounting to \$46,000. Following negotiations with the Cemetery corporation, we paid them \$15,000 in cash and relinquished a number of plots for which we received a credit covering the original cost of the plots plus interest, etc. As a result of this transaction, we received a free and clear deed to all the remaining 266 plots, which represents a considerable equity. We shall therefore be relieved in the future of interest payments, and the Center will, in the years to come, realize a substantial income, which will be used to reduce the financial burdens of the institution.

GENERAL ACTIVITIES

Thus far I have limited myself to purely Center activities. I now want to mention a number of activities of a general nature in which the Center has played an important role. Our membership has participated in several fund raising campaigns, such as the United Jewish Appeal, the Federation of Jewish Charities, the Jewish Theological Seminary, and many others. A special committee has been actively engaged in work dealing with Jewish refugees. It is my sincere hope that during the coming year we shall be instrumental in raising funds to assist Great Britain in her gallant fight against the dark forces threatening the world. Whether this help is to be in the form of ambulances, or other necessities, will have to be decided by a committee which I hope to appoint shortly.

Last year I reported that the Center sponsored the organization of the Brooklyn Jewish Community Council. At a conference held in our building in April the Council was formally organized by the representatives of a

large number of leading Jewish organizations in Brooklyn. The Council elected its own officers, established its headquarters on Court Street, and is doing effective work in the field of safeguarding the interests of the Jewish population in our Borough.

* * *

Before concluding this report, I want to express my sincere thanks to those who have been helpful to me and to the institution during the year. We are grateful to the members of the Center for their continued loyalty to their institution; we are grateful to the members of the various committees and their chairmen, and to the members of the Governing Board and the Board of Trustees, for their fine cooperation. My thanks to my fellow-officers, Judge Emanuel Greenberg, first vice-president, and Mr. Hyman Aaron, second vice president, Mr. Moses Ginsberg, treasurer and Mr. Max Herzfeld, secretary, for their continual assistance. I regret that due to illness Mr. Aaron is not with us tonight. It would have been my pleasure to thank him personally for all that he has meant to the Center, both as a vice president and as the Chairman of our House Committee. I know that I express everyone's sentiments when I extend to him our sincere wishes for a speedy and complete recovery.

I am, as ever, grateful to our beloved Rabbi Levinthal for his always wise counsel and loyal cooperation. During this year he was singularly honored in that he was awarded the degree of Doctor of Divinity, conferred upon him by the Jewish Theological Seminary of America. We rejoice in the added distinction that has come to him.

My sincere thanks are expressed to our Administrative Director, Mr. Joseph Goldberg, for his faithful and untiring efforts on behalf of our institution.

Let me end this report with a personal expression of appreciation to each and every one of you for the trust you have reposed in me as your President. Throughout the past eight years I have made every endeavor to give the best that was in me in the service of the institution which we all hold so dear. I want to express the hope that before another year passes we shall rejoice in the birth of a new and better world, a world in which greed, selfishness, hatred, brutality and intolerance will be unknown among the nations.

ANOTHER EXILE BENEFITS AMERICA

Continued from page 11

placed him definitely at the head of the world's conductors.

In 1922, Walter reached the pinnacle of his musical career. The directorship of the famous Salzburg summer festival was offered to him. Walter accepted, and it might be said that from this year dates the phenomenal rise of the Salzburg Festival to world prominence. Under Walter's artistic direction it became the musical shrine towards which the music-lovers of the world made their way each summer. Walter remained the cornerstone of the Salzburg Festival until the Nazis took over Austria; and since his departure, the festival has known complete artistic disintegration.

Also in 1922 Bruno Walter visited this country for the first time, to serve as guest conductor of the New York Symphony Society. It cannot be said that he enjoyed here the success that he deserved. Perhaps we were not yet ready for an artist of his stature. However, a few discriminating musicians recognized him as a genius, and it was largely through their efforts that Walter returned another season. It was not until some seven years later, when Walter revisited the country — this time to serve as a guest conductor of the New York Philharmonic — that New York audiences gave him the appreciation that was his due.

Meanwhile, his reputation assumed more and more of a Gargantuan stature in Europe. He associated himself with Covent Garden, London, beginning with 1924, and from that time on was one of the most highly acclaimed conductors in England. In 1925, he became principal conductor of the Charlottenburg Opera in Berlin, and in 1930 the principal conductor of the famed Leipzig Gewandhaus Orchestra. Since 1932, Walter has been more or less a habitual visitor to this country, directing our leading orchestras.

But the truly great Bruno Walter—the Bruno Walter we, who traveled to Europe each year, knew so well—did not become known until he raised his baton at the Metropolitan Opera House. Then it became apparent, as never before, that he was one of the most invaluable musical figures of our time, a sensitive and discriminating artist, a poet of tones, an interpreter who recreates and rejuvenates whatever he chooses to touch.

As the late Lawrence Gilman once wrote of Walter: "He represents with singular completeness and authenticity what one might call the great central tradition of German musical culture. Here are a breadth and gravity of conception, a weight of utterance, a warm and rich expansiveness relevant to an interpreter's account of that mighty flowering of the musical spirit in Central Europe which began

MOSES

who would punish in another world a wicked man dying rich and prosperous; a God from whose service the good of the humble and of the weak and poor was inseparable.

Books are written in many languages upon the question of how much of this was due to Moses. Devastating, inexorable modern study and criticism have proved that the Pentateuch constitutes a body of narrative and doctrine which came into being over at least the compass of several centuries. We reject, however, with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap-forward ever discernible in the human story. We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'The impregnable rock of Holy Scripture.'

Unluckily the stresses of the Exodus, the long forty years, or whatever the period may have been which was needed in the wilderness to sharpen

with Beethoven and has found its end, apparently, in Strauss. It is of this great tradition that Walter is particularly the mouthpiece."

And it is this tradition that Walter is painstakingly keeping alive in this country during the dark hours of recent German history, when culture and civilization is being trampled upon by the goostep of the Nazi government.

Continued from page 7

the Children of Israel from a domesticated race into an armed force of conquering warriors, led them to make undue claims upon Jehovah. They forgot the older tradition which the Pentateuch enshrines. They forgot the enlightened monotheism which under the heretic Pharaoh Akhnaton had left its impression upon Egypt. They appropriated Jehovah to themselves. In Renan's words, they made Him revoltingly partial to the Chosen People. All Divine laws and ordinary equity were suspended or disallowed when they applied to a foreigner, especially to a foreigner whose land property they required.

But these are the natural errors of the human heart under exceptional stresses. Many centuries were to pass before the God that spake in the Burning Bush was to manifest Himself in a new revelation, which nevertheless was the oldest of all the inspirations of the Hebrew people—as the God not only of Israel, but of all mankind who wished to serve Him; a God not only of justice, but of mercy; a God not only of self-preservation and survival, but of pity, self-sacrifice, and ineffable love.

Let the men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.

MORE NAZI BOOK BURNINGS

In Belgium the Nazi authorities are collecting from all bookstores the works of Jewish authors and "democratic non-Jewish authors." The works are to be burned in public with accompanying ceremonies.

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FORETHOUGHT

- IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

The Brooklyn Jewish Center Review

HAS PEACE REALLY COME
TO AMERICAN JEWRY?

By LOUIS LIPSKY

JEWISH MACHIAVELLIS
AROUND HITLER

By ALFRED WERNER

HELP DESTROY THAT WHICH
WE DREAD

By LOUIS J. GRIBETZ

PROTESTANTISM ANSWERS
HATE

By HAROLD L. ICKES

THE NEWS OF THE MONTH

By LESTER LYONS

MARCH

1941

JUST BETWEEN OURSELVES—

“בינינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

THOSE of us whose hearts ache when we read of the terrible sufferings of our brethren in European lands, and are anxious to bring to them all possible relief, have read with much joy the news that the threatened break in the United Jewish Appeal has been healed, and that once again there will be one, united, and intensive campaign to raise the funds necessary to carry on the work of helping the Jews in Europe and the refugees in America, and of rehabilitating Jewish life in Palestine.

The Brooklyn Jewish Center was one of the many organizations throughout the country which urged and worked for a unified campaign. Many of our members, as well as other leading Jews in our borough, felt that it would be tragic to give the impression in these sad days that Jews are not united, that there were competing factions in our midst, and, above all, many of them felt that some Jews would give this as an excuse to contribute less, or nothing, to each of these worthy causes.

It ought to be made known to all who were so concerned about this threatened division in the United Jewish Appeal that one of the principle reasons that led some leaders to advocate separate drives for all of the three major causes was the fact that the Jews of America have not responded to the extent that was expected of them. In the campaign of 1940 the Jews of America contributed almost four million dollars less than they gave in 1939—and this, despite the fact, that the needs were far greater. There were those who felt that separate campaigns would oblige Jews to give larger amounts to each of the funds than they would give to a joint fund.

The leaders of all these causes have yielded to the protests that arose from the masses of our people everywhere,

who pleaded that there must be no division of effort, and that there must again be a United Jewish Appeal. It is, however, necessary for us—all of us who have the interest of our people at heart—to work in this campaign as we have never worked before, and to make our donations this year larger than ever before.

America is not only the arsenal of democracy, it is today also the arsenal of Jewish hopes. Jews in America are the only people to whom our brethren all over the world may turn for help. It is by a kindly act of Providence that we are here and not where they are. It is our duty to show our gratitude through sacrificial giving. Let us put into this united campaign all the labor that we would have been called upon to expend had there been three campaigns. Let us prove to our leaders that they made no mistake in heeding our plea. Let this campaign symbolize not only a union of the three great appeals, but also a union of all Jews in our community, bound together in a gigantic effort to bring healing to our stricken brethren across the sea, to help the refugees who succeeded in reaching the shores of America, and to offer new life to the thousands who have flocked to Palestine and to the tens of thousands who look with yearning eyes to Eretz Israel as their one hope and salvation.

The call of this drive will soon be sounded. I am confident that it will have the proper response from all of us, so that the Center may once again take the lead and serve as an example to all American Jewry of what Jewish solidarity and Jewish duty mean in our day.

Israel H. Benethal

THE REFERENDUM ON COMMUNITY BUDGETING

I AM the last person in the world to halt any trend in Jewish life that might make for better organization and efficiency in the collection and administration of funds for Jewish purposes. Such organization and efficiency are indispensable to the unity and vitality of Jewish life. But when I see them being carried out by Jews who are escapists in their outlook on Jewish life, in a spirit that is certain to throttle active interest on the part of the masses in the purposes for which their funds are to be used, I feel it my sacred duty to sound the tocsin, and to warn all who have the will to live as Jews not to be taken in by any specious kind of smooth working arrangement which spells ultimate torpor and death.

By this same token, I would urge upon all affirmative Jews to take an active part in all the local federations and welfare funds, and to earn for themselves an effective hearing in the Council of the Federations. They should be in a position to come forward with an alternative plan for Jewish unity. It should be a plan based on a carefully formulated constitution which, after being submitted to each local federation and adopted by a majority of them, would become the governing instrument of American Jewry. Such a constitution would define and delimit the powers of the local and the central body, and set up a system of checks and balances without which no form of organization can be truly democratic. We Jews dare not countenance any social measure, instrument or agency whose belief in democracy is suspect. Our fate as a people is too much bound up with the fate of democracy to allow our leaders to play with any kind of totalitarianism in their conduct of Jewish communal affairs.

In the meantime, we must all unite to frustrate the attempt to insinuate totalitarian spirit and methods into American Jewish life and vote an emphatic NO in the referendum on the National Budgeting Committee.

—MORDECAI M. KAPLAN

HAS PEACE REALLY COME TO AMERICAN JEWRY?

By LOUIS LIPSKY

THE perennial controversy over the renewal of the United Jewish Appeal has come to its predestined end. There is to be a joint campaign in 1941, under the same name and auspices, but under different conditions. This year's performance was drawn out for a longer period of disagreement and indecision. There was a fatal lethargy about the whole business. It was marked by the breaking off of relations and the definite announcement of independent campaigns to be conducted by all three agencies. It was made dramatically exciting by an interlude in Atlanta, where the Council of Welfare Funds attempted, somewhat belatedly, to play its part of peacemaker once more. Its peace-offering was a referendum which served to pour oil on the fires of controversy. A furious Zionist attack was made upon the referendum. The Joint Distribution Committee pursued its usual tactics of trying to make it appear that the other fellow was the peacebreaker while it was the pious one, always eager for peace and compromise. Beneath this smoothness of the Joint, a great deal of propaganda was carried on by mail and over the telephone and through emissaries.

The denouement is a scene of peace and unity. The country is greatly relieved. There is joy unrestrained. Now, all the incriminating evidences of warfare must hurriedly be removed and the campaign of 1941 must be allowed to proceed soberly, dully and without discussion. Back to routine.

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The first scene which was enacted in this curious play showed the Joint Distribution Committee insisting upon the ratios of 1940 and a fixed allotment of approximately \$5,000,000. The ratios in 1940 were 23.3% for the United Palestine Appeal, 28.1% for the National Refugee Service, and 48.6% for the Joint Distribution Committee. All balances were to go to an Allotment Committee. That scene closed with the declaration of the United Palestine Appeal that the status quo could not be accepted in view of abnormal needs in Palestine. The second scene showed a counter-

proposal by the United Palestine Appeal as follows: \$2,000,000 for the National Refugee Service, and the division of a balance of \$7,000,000 on a 65-35 ratio between the Joint Distribution Committee and the United Palestine Appeal. All balances were to go to an Allotment Committee. This was rejected by the Joint Distribution Committee, but no counter-proposal was made or even suggested. There was a strange apathy and resignation to the inevitable. War! No peacemakers put in an appearance; the negotiations came to an end without protest. The third scene showed the signing of a public statement by Dr. Jonah B. Wise and Dr. Abba Hillel Silver, announcing the dissolution of the United Jewish Appeal. Skipping all the intermediate incidents in which interveners played a part in Atlanta and in New York, the last scene that ends this rather expensive drama shows an agreement for the division of \$8,800,000 on the basis of \$2,000,000 for the National Refugee Service (22.9%), \$2,525,000 for the United Palestine Appeal (28.6%), and \$4,275,000 for the Joint Distribution Committee (48.5%). The balance will go to an Allotment Committee.

Why the proposal made by the United Palestine Appeal on December 17th of 65-35 was rejected by the Joint Distribution Committee, and why it accepted the last proposal of 63-37, is a question which will be discussed, probably, in the inner circles of Welfare Funds, but will be regarded as confidential matter by the Jewish press. It is one of the mysteries of high finance.

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In principle, the Zionist movement, of which the United Palestine Appeal is the instrument (representing, as it does, the Jewish National Fund and the Keren Hayesod) has always chafed against the joint campaigns into which it was forced by circumstances or need of policy. For a variety of reasons. The partnership was usually with the Jewish philanthropic group which was largely out of sym-

pathy with Zionist aims, and always insisted that in any joint campaign a common denominator of propaganda should be used, which had the effect of slurring or hiding the Zionist objective included in the joint campaign. Second, in any combination with relief, the higher task of building the Jewish National Home was bound to become less important than the pressing need of relief. The Zionists in such a joint campaign always felt under the obligation of restraint and tact in order not to offend those who did not believe in Zionism. The protection of the joint campaign made necessary these restraints. Lastly, the joint campaign always made Zionists feel as if the movement were chained to partners who did not welcome or approve what it stood for.

What made the situation intolerable in 1940-41 was the fact that the protection of the Zionist position in Palestine had become a matter of paramount importance. It was not only funds that were involved in the defense of Palestine, but also matters of political import and significance. The defense of the Homeland was a Jewish contribution to England's defense. It had become a political act of supreme value. The Zionists were made to feel that the leaders of the Joint were disinclined to give any consideration to these circumstances. This was evident in its insistence upon maintaining the status quo, in which the United Palestine Appeal received 23 1/3% of the total income of the United Jewish Appeal. The Joint never wavered during all these months from the position of status quo. It rejected every proposal of the United Palestine Appeal. It maintained a stony silence with regard to its position after its first utterance, as if it meant, "Take it or leave it." It made the impression that it was prepared to hear a discussion only of the terms of status quo. There were even rumors that this was due largely to the resurgence—in the councils of the Joint—of the more intransigent anti-Zionists. The Zionists had sacrificed the principle of independent

campaign time and again. This was in normal times when, in deference to public opinion, any fair proposal for union could not be rejected. But when the Joint Distribution Committee persisted in demanding in 1941 the unfair status of 1940, to the point of breaking the joint campaign, the Zionists realized that the only alternative, under the circumstances, was not further concession to the Joint, but a vigorous free campaign within the forms of the Welfare Funds. Thus, material interest and principle became identical.

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Both the Joint and its unofficial ally, the Council of Welfare Funds, were anxious to avoid public discussion. More specifically, they wished for delay of decision by the Welfare Fund communities. In his letter to the Welfare Funds, declaring his intention to have the Atlanta Conference authorize a National Budgeting Committee, Mr. Sidney Hollander strongly advised the Welfare Funds not to do any budgeting of their own until the Atlanta Conference had acted. Similarly, the Joint Distribution Committee pleaded with the Welfare Funds not to allot any of their funds to any agency until they had heard proposals from the Joint. The United Palestine Appeal was forced into the field and in the press to prevent the congealing of opinion in the communities, and their arrival at one-sided conclusions. It had to attack the national budgeting proposal, without delay. It had to present the issue of ratios direct to the communities in order to prevent the paralysis of the 1941 campaign. Delay was regarded as important for the Joint and the Council, but prompt action was essential for the defense of the interests of the United Palestine Appeal.

The struggle in the communities brought to life, once more, the frayed spectre of unity. It was pointed out that, in effect, recognition of the integrity of the Welfare Funds made the whole procedure of independent campaigns a mere formality. Instead of drawing one check, the Welfare Funds would have to draw three checks to three different agencies. Instead of one ratio, each community would be called upon to decide for itself what should be the ratios between the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. It was pointed out that all that was involved

in the controversy itself was merely a friendly approach to the budgeting committees of the Welfare Funds.

This was in theory. In practice, however, the demand that the Welfare Funds decide the ratios before they begin their campaigns led to an animated, partisan discussion, bitter, personal. Meetings were held. Pressure was brought to bear on individual members of the Welfare Fund committees. Articles appeared in the press. That semblance of unity which the Welfare Funds or the Community Councils or the Federations of Jewish Charities had set up was greatly shocked and disturbed by the reverberations of the controversy. It was a conflict. It was not merely a budgeting matter. It opened up old partisan wounds that had been healed. It revealed the basic, unrepresentative character of the Welfare Fund Budgeting Committees. It revealed also the anomalous relations between Community Councils, Welfare Funds and Federations of Jewish Charities. It revealed fundamental differences between Zionists and non-Zionists and anti-Zionists. It revealed to the Zionists themselves the fact that although they were playing important parts in the community, the control was in the hands of non-Zionists and anti-Zionists, who were not susceptible to public opinion and regarded philanthropic funds as coming within the category of trust funds. Whatever may be said as to the quality of communal organization, the controversy about ratios and budgetings made every party to the controversy feel that they were breaking the solidarity of the community.

In short, the peace now announced for the campaign of 1941 was brought about by the pressure of an overwhelming public sentiment from all groups and all elements. It was not due to peacemakers. It certainly was not due to the Council of Welfare Funds, which in this instance, instead of playing the part of the neutral, took sides in the controversy and lost its status as a non-partisan body.

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From the point of view of relations, the United Palestine Appeal made a decided gain in the arrangements for 1941. It is assured 28.6% against both the Joint Distribution Committee and the National Refugee Service, and 37% against the Joint alone. Its initial minimum exceeds its initial minimum of 1940, while the initial minimum of the Joint is reduced by

about \$1,000,000, and of the National Refugee Service by \$1,500,000. The independent campaign, however, was not achieved.

All efforts to raise funds in the United States will have to be adjusted to the forms of organized life which the American Jewish community adopts. Experience has shown that the idea of communal solidarity has grown and is stronger than many believed. It is strong enough to make impossible a reversion to the old system of "free" campaigns of all sorts, coming at all times of the year. The new order is incompatible with the absolute freedom of movements and institutions. At the same time, it has revealed the value and need of communal organization based upon democratic principles. The more difficult it is for a free agent to approach an organized community, the more insistent will be the demand that that community be organized upon a democratic basis. The idea that "money" can take possession of communal responsibility and run things to suit itself has now been challenged and it will be challenged again and again. These "wars" will continue to break out until democratic communal organization is achieved. Through repeated shocks of violent controversy democracy in Jewish life will come.

Communal unity depends upon democratic procedure and democratic representation. To this state of affairs Zionists will have to adjust themselves. It is possible to "capture the Jewish communities" for Zionism, but only if they become democratic and representative. There is no alternative.

NATHANIA BECOMES A TOWNSHIP

NATHANIA, a colony established about ten years ago by sons of old colonists—it was named in honor of the late Nathan Straus—was recently elevated to the rank of "township." Favorably situated on the Mediterranean Sea, Nathania was originally based on citrus plantations, but now possesses a number of important industries. Its energetic leaders are also striving to develop their town as a bathing spa and maritime center. It numbers about 5,500 inhabitants.

The first Town Council of Nathania, according to Palestinian law, was appointed by the Government. It consists of ten members of the "Citizen's Party," three Revisionists and two Representatives of the local "Labor Council."—From *The New Palestine*

Jewish Machiavellis Around Hitler

By ALFRED WERNER

"Jews have been ready to help me in my political struggle. At the outset of our movement some Jews actually gave me financial assistance. If I had but held out my little finger I should have had the whole lot of them crowding me. They knew well enough where there was a new thing on, with life in it." Adolf Hitler to Rauschnig, as quoted in Rauschnig's book, *Hitler Speaks*, p. 264.

HITLER aspires to annihilate Jewry the world over. At the same time he often bows unwittingly to their abilities.

Jewish bankers, like Christians of many classes, witnessed the rise of Hitlerism with less anxiety than they were supposed to feel, for they all hoped that they could outwit the Fuehrer in the end. Catholics and Protestants alike wanted him to eliminate the danger of Germany becoming Sovietized and planned to knock him out after he had accomplished this task. The Monarchists, who wished him to pave the way for the restoration of the Hohenzollerns, too underestimated him. The moderate Nationalists merely wanted him to break the fetters of the Versailles treaty. The capitalists backed him because he had promised to wipe out German Communism. The Red leaders, too, advised their followers to vote for Hitler, not for Hindenburg, at the Presidency campaign of 1932, since they hoped they could win the millions of proletarian Nazis over after they had opened their eyes to the ambiguity of Hitler's promises. Each group tried to use Hitler as an instrument; all of them made it easy for him to trick and smash them singly, when he would hardly have dared to face a common front.

And the Jews? Most of them realized the danger in the rise of Hitlerism, but few foresaw the impending disaster in its entirety. The one per cent of German Jews who were in favor of Hitlerism were the very rich. They calculated that a few minor pogroms would hit merely the poor Jews of Grenadierstrasse, and were willing to pay this price to redeem Germany from Communism, and eliminate the threat of the confiscation of their wealth.

Less known than the names of those bankers and industrialists who gener-

ously helped finance their mortal foe, are those of a dozen or more Jewish intellectuals who helped the Nazis create their *Weltanschauung*, and supported spiritually, the weak structure of their ideology. All of them were highly gifted persons—some of them willing to serve Mammon. A few were sincere, misguided fanatics fighting for what they thought a blessing, half lunatics, nourishing a definite hatred against their own breed, suffering heavily from a racial inferiority complex. The others were talented swindlers, feeling strong enough to outwit the devil.

One of the earliest admirers of Hitlerism was the philosopher, poet, lecturer and propagandist, Arthur Trebitsch. Born in Imperial Vienna in 1880, the son of a wealthy silk merchant, he attended the Schottengymnasium, a famous clerical high-school. Tall, fair-haired, blue-eyed, a typical German child, and like his two brothers, baptized when a boy, he early joined patriotic Teutonic organizations which, under the leadership of Schoenerer, agitated for the union of all Germans and for the annihilation of the Jews. Hitler, nine years younger than Trebitsch, attended the same anti-Semitic lectures. The destitute paper-hanger, and mediocre artist may even have listened to some speech of Trebitsch, who early developed a "philosophy" of his own, according to which the Jews personified the "Urboese" (original evil) whereas the Aryan was the "Urgute" (original good). For almost three decades he developed this idea. He incorporated it in twenty books, and in countless lectures throughout Austria and Germany. His life was spent in writing, lecturing, organizing, traveling, quarrelling and litigation. It was his fixed idea that the Jews were plotting against his life, since he was the only obstacle to their world-imperialistic plans.

But he had little success. The Jews of course, detested him as a renegade (like the hapless philosopher, Otto Weininger.) The anti-Semites themselves did not trust him, since he was of Jewish stock, and even suspected that he was a Jewish spy. The sick mind of Trebitsch suffered deeply from those suspicions. Nevertheless, when

the Central Powers were defeated—by a "Jewish world-conspiracy" naturally Trebitsch was one of the first to hail the sulky Adolf Hitler, who had just returned from the front, as the saviour of the Germans.

Kurt C. W. Ludecke, a former Nazi agent, describes a meeting with Trebitsch in his autobiography, "I Knew Hitler," as follows:

"Some one introduced me to Arthur Trebitsch, and I spent a whole evening with him. His name was somewhat known through his books, *Geist und Judentum*, and *Deutscher Geist oder Judentum*, but I for my part had never heard of him; so I found myself quite unprepared for the strange discussion which ensued.

"Arthur Trebitsch was a peculiar and pathetic personality, a full-blooded Jew who was an apostate, who uncompromisingly attacked the Jew and the Jewish spirit in his speeches and writings, yet could not enter into the Gentile world with which he strove to ally himself. Whether the attitude which turned his life into a tragedy sprang from his mind or his emotions I cannot say. This was the first time I had talked at length with an intellectual and erudite Jew about the Jewish problem, and though even among Gentiles I was now discovering a wide-spread doubt of the Nazi program, I was amazed to find that Trebitsch still passionately endorsed it.

"Trebitsch did not consider himself a Jew, either spiritually or physically, in spite of his two Jewish parents. Convinced that he was the result of a phenomenon which biologists call 'mutation,' he presented himself as a Gentile. Seriously believing that he looked very much like Houston Chamberlain (the son-in-law of Richard Wagner, and propagator of the 'Aryan' theory), he produced as proof one of the pamphlets which showed their pictures facing each other. Looking at his eyes and fair hair, I had to agree that the photographs bore a striking resemblance.

"Trebitsch sought to convince me that he could be a valuable ally to the Nazis. Intuition and reason told me to remain reserved. But it was distressing to witness the despair of this exhausted and high-strung man who,

beyond question was sincere. Ostracized on one side and rejected on the other, he was indeed an outcast. The tragic overtones of our interview made a deep impression on me, and at the earliest moment I spoke about him at length with Rosenberg, the notorious Nazi leader. Needless to say, there was no place for him in the party."

It was chiefly Jewish self-hatred which made Trebitsch such a vicious anti-Semite. But when, rejected by the Nazis, and eventually the victim of the spiritual weakness and moral insincerity of the German reactionaries, he called himself a "better German than Hitler and Hugenberg," the Nazis simply called him a "mad Jew." He died of tuberculosis and paranoia, in 1927, in a little village near Graz, in Syria. "Shall we call him a despicable or a tragic man?" his biographer asks. "Let us do him justice by calling him a tragic character."

Then there is Dr. Max Naumann, lawyer and notary in Berlin, born there in 1875, the founder and leader of the "Verband National Deutscher Juden" (Organization of National German Jews). Naumann, who fought bravely in the World War, and held several high war decorations, founded his society in 1921. His program was a "union of all Germans of Jewish origin who, though openly confessing their origin, feel so insoulably grown together with German substance (wesen) and German culture that they cannot help feeling and thinking anything but German."

This program, as it stands, could have been the basis for the task of assimilating those Jews who really wanted thorough assimilation into the great German culture and life. In practice, however, the activities of the "Verband" became a shame and disgrace to the Jewish name, even to humanity itself. In their desire to prove themselves genuine Germans the members competed with the "Aryan" Jew-baiters in attacking Eastern Jews, who during the World War, had flocked into Germany. Instead of pointing to the fact that those Jews had been invited to General Ludendorff himself to come to Germany to work in German factories and mines, or that they were refugees from war-stricken parts of Poland, they demanded their expulsion, claiming that they were worthless people, overrunning Germany like locusts (though, in fact, they numbered less than 5 percent of the whole German Jewry).

The Naumann-Jews attacked Zionists as being disloyal to Germany, they rebuked the Orthodox group for their medieval spirit, and the liberal "Central-Verein deutscher Staatsbürger juedischen Glaubens" (Central Organization of German Citizens of Jewish Faith) for its compromising character. They fought not only against the leftists, but also against the democratic parties, and went so far as to advocate *complete loyalty* to the Nazi program, the anti-Semitism of which, they hoped, would turn only against those Jews who did not fully realize their duties as German citizens.

Their membership was not very large, composed chiefly of *Geheim-*

raete and *Justizrate* bankers and businessmen. Still they did much damage to the Jews and to Jewish honor, especially after the Nazis came to power. With masochistic indignity, Dr. Naumann and his followers who tried to assimilate Hitlerism to the full bore the Nuremberg decrees and remained loyal to the Nazi anti-Semitic program. It has been said with bitter irony that these Jews, when raising their hands in the Hitler salute, shouted: "Down with us! Down with us!"

To such lengths did they go that when they were prohibited from displaying the Nazi flag they wired a fanatic appeal to Hitler. Needless to say, this plea was in vain. Nor, to

TEN YEARS OF HEBREW IN THE HIGH SCHOOLS

THE teachers and students of Hebrew in the public high schools are celebrating a notable anniversary; the tenth birthday of Hebrew instruction in the schools of New York. At present three thousand students are enrolled in the Hebrew courses. These pupils are now coming to look upon their cultural heritage with pride and study with eagerness the language of their people, the literature of their people and the history of their people. How truly did one educator speak when he said "Hebrew has helped the Jewish student, who formerly looked down upon his background, stand spiritually erect."

Gentiles as well as Jewish educators have encouraged the study of Hebrew. One Gentile high school principal wrote the following:

"The question of the advisability of encouraging the study of Hebrew is essentially one for parents to decide. Personally, I am in favor of it on the broad ground that young people should be urged to preserve their racial heritage, particularly when, as is true of Hebrew, that heritage is culturally valuable and historically important. Our American democracy will be enriched and strengthened by the preservation of this cultural legacy.

"I have often regretted that so few of our Jewish students seemed conscious of the magnificence and dignity of their cultural inheritance. The history of the world contains no more inspiring record of loyalty, courage and undying persistence, in spite of bitter oppression. I believe, that for

many of our young people, a knowledge of this inheritance would increase their self-confidence and strengthen their allegiance to ideals, and would make for a continuing spiritual solidarity.

It is because I believe this heritage can best be transmitted through the study of Hebrew that I hope our parents will encourage their children to pursue it."

The future growth of Hebrew depends to a large extent on parents and members of the general Jewish community. Only about two per cent of Jewish high school students study Hebrew. Compared with the enrollment of 90,000 in French and 40,000 in Spanish the Hebrew registration is still very small. Larger numbers of students would enroll if they were aware of the facts: that Hebrew has equal standing with other foreign languages; that school credit and Regents credit are granted for Hebrew; that advanced standing is given to those who have studied Hebrew privately; that Brooklyn College, N. Y. U. and Columbia University offer instruction in Hebrew on a college level; that all local colleges and hundreds of colleges throughout the country grant entrance credit for Hebrew.

Urge your friends and acquaintances to encourage their children to elect Hebrew. Help spread the language which has accompanied the Jewish people from the period of its birth in Palestine to the present day.

—MORDECAI H. LEWITTES

their extreme distress, were they granted the right to wear Swastika badges. They hoped Hitler would exempt them. At the end of 1934, Max Naumann gave the leading French newspaper, *La Croix*, an interview which testifies eloquently to the illusionary and utterly reactionary views held by him and his friends. Naumann, asked whether it was true that he approved of Nazism and Hitler's anti-Semitic policy, answered: "That is not entirely untrue. We would have considered it a national disaster for Germany and for us Jewish nationalists, who are among the best of Germany's sons, if Hitler had not taken the fate of the German people in his hands. Hitler is our destiny. Only he can solve the Jewish problem." (See "Inside Germany," by Albert C. Grzesinsky.)

Eventually the Nazis themselves, despising such a treacherous attitude, forbade the movement and arrested its unsuccessful Fuehrer. This was in 1935.

Dr. Naumann was, in some respects, an idealist. Unfortunately, he went astray. But what excuse is there for Arnold Bronner, the highly gifted dramatist and novelist, a typical careerist with no moral scruples? His father, Ferdinand Bronner, ironically enough, wrote in 1905, under the pen-name of Franz Adamus, a tragic-comedy, "Schmelz der Nibelung," which told of the conflict between a Jewish father and a renegade son who left his faith and people to enter a German National Students' Organization.

Arnold Bronner soon changed his name to the more Nordic Arnold Bronnen, and published, in the early post-war years, several expressionistic plays dealing with such unpleasant topics as patricide, incest, sexual perversions, each so brutal that at every performance a riot ensued. A left-winger in the beginning, he soon realized that big things were to be had by joining the rising Nationalist movement. His play, "Rheinische Reellen," made heroes of those Germans who, in 1923, expelled the Separatists who had tried to set up a Rheinlandische republic as a buffer state between Germany and France. The French are seen as brutes, sadists and murderers, and the Separatists as deep-dyed traitors. The Jewish-born author praises in exalted terms the greatness and eternity of Germany. Openly he took side with

the Nazis in his novels "O. S." and "Rossbach." The former describing the battles of German jingoists against Polish jingoists in the South-east corner of Silesia, and the latter glorifying one of the earliest "generals" of Hitlerism who led his Nationalist gangs in the Baltic against the Soviets, against the German republic in the Kapp putsch of 1920, against the Poles in 1921, against the Weimar republic, and in the Hitler putsch of Munich, in 1923.

Bronnen was able, somehow to conceal his Jewish origin from the Nazis, although a number of people speculated whether he was or was not the son of the late Jewish playwright, Bronner. An outstanding member of the Nazi party, he was appointed *Reichsdramaturg* of the German Broadcasting System by Hitler, both because of his merits and because the Nazis were rather short of able literary men after the expulsion of the best writers. Then his origin was discovered. In vain Bronnen defended himself, maintaining that he was a pure Aryan, since his mother was Gentile (she was not) and he was the illegitimate offspring of a Gentile friend of his mother's. But the Nazis did not believe him, and he was expelled from the party. Nazi histories of literature, when speaking of Arnold Bronnen, call him a dilettante of Jewish extraction who, through belief in the coming Nazi success, tried to find his way into the Nazi party.

Ignatz Trebitsch-Lincoln and Jan Erik Hanussen were of the adventurer and swindler type. The former, born in 1875 in Hungary, was the son of a Jewish orthodox teacher, and took the additional name of Lincoln when he lived in England. He is one of the most interesting adventurers of our time, comparable in his ingeniousness to Cagliostro, Casanova, and Pseudo-Demetrius. In 1900 he turned Christian. He came to New York, where he became the leader of a Christian sect and precipitated a scandal. He escaped to England and managed to become the parson of Appeldere. Recommended by the Archbishop of Canterbury himself, Trebitsch was elected member of Parliament in 1910. Again he caused a scandal and he had to leave England. He went to Roumania where, in 1912, he established himself as the director of an oil-firm. During the first World War he was a spy in the British service and was sentenced to several years im-

prisonment by a German military court. After being released he went first to Czechoslovakia and then, in 1920, hoping to achieve a new career, he joined the German nationalist movement.

On March 19, 1920 Wolfgang Kapp, a high Prussian official, tried to overthrow the Republican regime, but was defeated by the spontaneous intervention of Reichswehr and leftist workmen. Adolf Hitler, upon hearing of the putsch, hurried from Munich to Berlin, but was late. Trebitsch-Lincoln, prospective propaganda chief of the Kapp regime, had to leave the country at once. He went to China, to Afghanistan, finally to Tibet, where he is at present a revered Tibetan monk.

More deeply affiliated with German National Socialism was Jan Erik Hanussen, intimate friend of the notorious Jew-baiter, Graf Helldorf. Few knew that his real name was Hermann Steinschneider, or that he was born in 1889—the year of Hitler's birth—the son of a Moravian Jewish comedian. He was brought up in Ottakring, a proletarian district of Vienna, took part in the World War as a corporal and was jobless for a long time after the armistice, as was Hitler. But while the young "artist" Adolf took up politics, Hermann Steinschneider was interested in telepathy and graphology which, in the hands of the unscrupulous, became instruments of swindle. At that time such things as sorcery and exorcism attracted the masses.

Hanussen was distinguished from the ordinary guild of dealers in the supernatural because of his greater ambition. He had his own journal, *Bunte Wochenschau*, and in it he prophesied that in 1930, the Kaiser would return to rule Germany. When this prediction failed he banked on Chancellor Bruening and then on General Schleicher.

In the meantime, he was arranging infamous orgies for his patrons and followers. On one of these occasions he had the opportunity of meeting Graf Helldorf, Chief of the Storm-troopers, notorious for the riots he instigated in Kurfuerstendamm during the Jewish High Holy days in 1931. In order to please his exalted client, the Graf, Hanussen procured for him the most exquisite girls and stalwart young boys, lent him his own car, and gave him substantial sums of money. Helldorf was usually in a

bankrupt state. Among Hanussen's clients were people of high birth, gentle financiers and industrialists, wealthy women, and representatives of all the reactionary circles which had united against the Weimar Republic in the so-called "Harzburg" Front, comprising Monarchistic Junkers as well as genuine Nazis. And his *Bunte Wochenschau* had increased in circulation, especially since Hanussen now predicted the rise of the Saviour of the German race—Adolf Hitler.

Hanussen's life was not always easy, though. Once Helldorf praised the ill-famed Ukrainian Jew-baiter, Petlura, and asked Hanussen whether he was also of the same opinion. Steinschneider nodded, and, to care for any possibilities, hurried to the nearest parson to become baptized.

This did not prevent some clever journalists from discovering the real origin of Hanussen, and he was exposed. Joseph Goebbels, who feared Hanussen might become the propaganda minister of the Third Reich, published an article in his paper calling him a Jewish cheat. A few days later, however, a dementi (denial) appeared in the same paper, apologizing for this error, made by a stupid reporter. Hanussen was really a Danish nobleman, it was stated and it was the plaintiff who was a Jewish cheat.

This was the work of Graf Helldorf, who thus protected his friend from the attacks of the jealous Goebbels. Helldorf even went so far as to introduce Hanussen to Hitler himself. Hitler was assured by Hanussen that the victory of Nazism was not to be stopped because it was to be read from the stars. Unfortunately, Hanussen added, the scientists would not believe him, and that was why he was persecuted.

Hitler sympathized with him. Nazism too was persecuted by the reactionary forces. But The Day would come.

Hanussen-Steinschneider was a very smart man. But he wondered whether he would be saved when all of his tribe would be wiped out. He could not emigrate, nor could he withdraw from the spotlight he had thrown on himself.

He had just one more triumph. This was when he "predicted" the Reichstag fire. A few weeks later his corpse was found in a forest south of Berlin.

"*Der Mohr hat seine Schuldigkeit getan, der Mohr kann gehen.*" Helldorf no longer needed the service of the Jew, since he had accomplished

what he wanted. As the Police Commissioner of Berlin he had no mercy on the clever Moravian Jew who had helped Hitler to power. So he sacrificed him to Dr. Goebbels, who knew more about Steinschneider than anybody else.

THE QUALITY OF JEWISH LEADERSHIP

LET us consider the various kinds of leadership in Jewish life. There are those who, albeit they are sincerely imbued with the desire to serve, are primarily motivated by the instinct of self-protection or pure philanthropy, alien to or unsympathetic with the spirit, hopes and aspirations of the Jewish people, and indifferent to positive values in Jewish life. There are those, on the other hand, equally zealous and sincere in their desire to serve, and along with such desire are mainly sympathetic with and readily responsible to Jewish aspirations and values. Some have attained leadership through years of service and sacrifice, the reward for which is the privilege and responsibility of leadership. Others have assumed leadership as a necessary expedient to protect their security.

Some think in terms of large funds and stupendous activity, wholly unrelated to Jewish values—others in terms of ideals, morals, Jewish consciousness, positive values, the preservation of the vital spirit of Judaism, great contemporary Jewish movements, the lessons of Jewish history, a courageous self-respecting Jewish community. These are impelled above all else by the will to live as Jews. One type of leadership is driven into activity on behalf of themselves primarily. They are moved by fear and hysteria. They have the whole erroneous idea that in the power of wealth, influence and position, without more, lies all wisdom. The other type has been enlisted through a profound respect for the destiny of Israel as an everlasting people.

The critical times which now confront us require competent and balanced leadership, men of courage, men of inspiration, men who, recognizing the dangers that beset us, have the ability to view them in their proper perspective, men who will recognize and do something about the affirmative challenges that are so important for the continued growth of a normal people. Our leaders must have moral stamina. Life to them

And it was not difficult to find people to do the job of killing the "clairvoyant," the magician, the sorcerer. Graf Helldorf furnished the men to kidnap and murder the too smart Jew, and Hanussen himself provided the car.

must be purposeful. We must refuse to be defeatists. We must recognize that spiritual and qualitative values are not alien to the cosmic order, and that they have relevance and significance. Our leaders must be rooted in the enduring prophetic tradition which interprets life as an unending service. We must think of Judaism and the Jewish cause as something more than just philanthropy and social service.

A leadership that is cynical as to eternal values, or so blasted in spirit that they impart their lack of moral stamina to those whom they influence, is not conducive to that strength and vitality in the Jewish community so essential to overcome our present difficulties. We need a leadership that is sufficiently resilient and tolerant to understand what the late Dr. Schechter called "the catholicity of Israel." We need a leadership close to the reservoirs of their people's heritage, steeped in Jewish tradition, and capable of drawing inspiration from an immersion in Jewish historical values.

—From a speech delivered by Henry Monsky, President, B'nai Brith

THE AIM OF THE HISTADRUTH

THE activities of the Histadruth are dominated by one central aim: to make Palestine the home of the Jewish people. It is the organization of those who have already returned to their home and to their work. Its task is to make this return permanent, and to create conditions for an ever-increasing stream of newcomers. These in their turn will themselves participate in this great task, broadening the scope of the entry of other immigrants, and so the process must continue until the goal is reached—a Jewish people, re-established in its national home, rooted in its soil, fulfilling all the functions of production in agriculture and industry, commanding the resources of its country, ensuring the full political, economic and social equality of all its members, and creating its own culture.

—Berl Locker, in *Jewish Frontier*

PROTESTANTISM ANSWERS HATE

By HAROLD L. ICKES

The following is a transcript—slightly abbreviated—of an address delivered by the Secretary of the Interior at a dinner forum sponsored by the "Protestant Digest" Associates at the Hotel Roosevelt, New York, on Feb. 25, 1941.

BY the strictest definition that Hitler or any of his henchmen could lay down, I am a Nordic—in every drop of blood that courses through my veins. And, as a Nordic, a Protestant Nordic, I denounce the cruel cunning of any tortured and twisted soul that would seek to defy Nature, to ignore ethnology, to bury deep in ignorance and superstition all that Christ lived and died for.

One can understand, although he cannot absolve, the savages of the Third Reich for resorting to degrading practices that shame mankind. But what of so-called Christians who both practice and preach, not only anti-Semitism, but hatred of Negroes and other minorities? What can be said for the professing Protestant who sings his hymn of hate against a Catholic or of the Catholic who regards the Protestant with aversion?

One cannot but sorrow over the state of the soul of man who, proclaiming himself to be a Christian, spews hate upon the Jews. For Christ himself was purely and exclusively Jewish. And so were all of the twelve disciples. Out of Judaism, with the finest moral system of its time—a moral system which prevails to this day—Christianity sprang and developed. Without Judaism there could be no Christianity. The earliest Christians were all Jews—men and women who were inheritors of and who were raised in the tradition of Judaism. If Hitler had been in the seat of Pontius Pilate, he would not only have condemned the Man of Galilee to death, he would have confined in a concentration camp all of the twelve apostles, excepting only Judas Iscariot, the Quisling of that time, and with them all of their followers, there to be purged with castor oil while awaiting the time and convenience of the firing squad.

A Hitler might have destroyed Christianity at its birth, but a thousand Hitlers, supported by a thousand Goebbels, cannot now crush it. Christianity is too deeply rooted, its contributions to civilization have been

too mighty for any modern Genghis Khan to tear it up and cast it out. Its roots go down deep into the spiritual soil until their tiniest tendrils are lost in Judaism, which has endured for thousands of years and which will survive this latest campaign of hate and persecution that has been launched against it.

I want to read to you a revealing and astonishingly prophetic passage from the great German-Jewish poet, Heinrich Heine. It was written in 1834. Listen:

"Christianity—and this is the most beautiful accomplishment—has mitigated to some extent that brutal Germanic war-lust, but it could not destroy it, and if the time should come when the Cross . . . should break down, then the savagery of the old warriors will reappear, that blind Berserker-madness of which the Nordic poets sing . . . Then the ancient gods of stone will rise from their graves . . ."

A century later Heine's apprehension became a reality that has shocked the Christian world.

The Bible, in the mind of the Christian, does not begin with the account of the birth of Christ; it is not merely a record of His brief but everlasting life. It is the repository of both the Ten Commandments and the Sermon on the Mount. Isaiah is just as much a part of Christianity as is St. Matthew. Christ, Himself, recognized the dependence of those of His generation upon the lives and writings of the Hebrew Prophets who had preceded Him. In some of our Protestant churches, a regular part of the service is the reading of a passage from the Old Testament. I venture to say that, as often as not, a preacher, when he mounts his pulpit, chooses his text from the Old Testament.

The threads that connect the Old and the New Testaments are many and clear. The most striking of these is the refrain of love that runs through both. In Leviticus we read: "Thou shalt love thy neighbor as thyself." And in Deuteronomy it is said: "Love ye therefore the stranger." When Christ later preached the immortal doctrine of love of humanity, He followed in the accepted Hebrew tradition.

These quotations from the Old Testament emphasize the continuity of Judaism and Christianity. Love of humanity, the social concept that is enjoined in Leviticus and Deuteronomy, is even more strongly emphasized in the Sermon on the Mount. According to St. Mark, Christ declared: . . . "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." St. Matthew has it: "Thou shalt love thy neighbor as thyself." And St. Luke: "Love your enemies, do good to them which hate you."

Christ, influenced by the Hebrew Prophets, said that love of mankind was the most important injunction that could be laid upon us. And this is all the more remarkable because, in the ancient world, love of mankind was not widely accepted as a philosophy.

In the Book of Proverbs, Chapter VI, Verse 16, there is a remarkable passage which reads like a prophecy of Hitler and Goebbels and their fifth columnists:

"There be six things which the Lord hateth;
Yea, seven which are an abomination unto him;
Haughty eyes, a lying tongue,
And hands that shed innocent blood:
A Heart that deviseth wicked imaginations,
Feet that be swift in running to mischief;
A false witness that uttereth lies,
And he that soweth discord among brethren."

Surely those who hold themselves to be Christians will not be stepping out of character if they hate the same things "which the Lord hateth."

We Christians do hate "a lying tongue, and hands that shed innocent blood, and a heart that deviseth wicked imaginations, and the false witness that uttereth lies, and he that soweth discord among his brethren." We hate these things with the righteous hate of the Christian. But more than anything else, we hate *hate* as the chief evil in the world today because hate makes fertile the seeds of those ugly growths—envy and spite and false witnessing; of blood lust, of cruelty, of slavery—not only of the body of

man, but of his spirit.

Thus far I have spoken of Christianity as a totality. I have ignored the doctrinal differences between Catholic Christianity and Protestant Christianity and between the different sects and denominations of either. I am tolerant of all forms of Christianity, just as I am tolerant of all humane men, regardless of race or color or creed. I have advocated and have practiced toleration. I believe that Jew or Gentile, Catholic or Protestant, Negro or White, is entitled to equal opportunities, equal justice, equal respect, and equal freedom.

Some, including Protestants themselves, say that Protestantism is defunct. Others express the opinion that all Christianity, including Catholicism, is being swept into the wings while the stage is being prepared for the so-called wave of the future with its scum floating on top—scum which might be called "backwash of the past." It is said that the spirit of liberalism, which has been so characteristic of Protestantism and which is the spirit of the doubting and "inquiring mind," has grown to the point where Protestantism has doubted itself out of existence. It is said that this vigorous heir to Judaism and younger brother of Catholicism is already a flabby, senile invalid, outside whose door the undertaker is waiting.

Speaking as a man whose Protestantism goes back to an undiscoverable past, I want to say that Protestantism, even Christianity itself, would not be worth saving if it adopted, or even if it fails to repudiate, such statements as we hear from time to time to the effect that it would be better if neither England nor Germany won this war. We have heard those unworthy words from men like Henry Ford and Colonel Lindbergh. Only a week ago a Protestant minister in this very city repeated them.

As well might these have said that, as between the kidnapper and his intended victim, they do not care which may win; as well might these have said that, as between the man who drops incendiary bombs on defenseless cities and the women and children whom he kills from the air as they vainly seek safety, they can see no moral distinction and so they do not care which may win; as well might these have said that, as between the truth and a lie, as between deceit and honorable dealing, as between the darkness of the Middle Ages and the

light of civilization, as between discord and slavery on the one hand, and peace and freedom on the other, they have no choice and so they do not care which may win.

This dinner is a vigorous repudiation of such moral insensibility. It is an affirmation that the human heart has not become cold and indifferent to the horrible fate of all of those upon whom Hitler can lay his withering hand. The movement that is represented here tonight is supported by the flower of Protestant thinkers and leaders from all over the land. As vigorously as when Protestantism was in its youth, these thinkers and leaders now bear testimony to the inviolability of human life, and the right of all to security and the pursuit of happiness. They know that if the sacred rights for which our fathers fought and died are destroyed by ruthless totalitarianism, whether of the right or of the left, in other free lands, they will stand in peril of their lives and liberties here.

Horror and hate are riding the hurricane in large parts of the world today. Hate has been made a principle of statecraft, first by communists and then by fascists, and has been used as an instrument of violence and destruction. Men like Hitler have corrupted the souls of their people with hate. This is particularly true in Nazidom where the youth are being brought up on the principle of hate.

I am about to quote from a recent article in the *Survey Graphic*, written by a young German, a former member of the Hitler Youth. He said: "Into the philosophy that the youth movement had devised, Hitler inserted the idea of hate—undying, unflinching hate . . . Not out of constructive energy did German Youth build their new world; but out of the negative, destroying depths of hate."

Nazi hate has spilled over into the Christian camp. On their way to destroy Christianity, the Nazis first besmirched and assaulted Judaism. They believe that they will destroy Judaism if they crush the Jews. But Judaism is not Hitler's ultimate or exclusive enemy. His real enemy is the Nazarene Carpenter who was never anything else but a Jew. It is He who is the actual objective of the brown-shirted disciples of hate who run like a swarm of evil streptococci through the blood stream of our Western civilization.

If anyone has any doubt that Hit-

ler's ultimate aim is to destroy both the Jew and the Christian, between whom Christ is the link of imperishable steel, he should turn to an official publication which has been referred to as a textbook of the debasing Nazi philosophy. It was written by Dietrich Hutten, published by "Deutsche Revolution" at Dusseldorf, and its engaging title is "Defilement of Race."

From page 3 of this Nazi fulmination, I read this:

"The mission of the German nationality in the world is to free this world of Jews and Christians."

From page 5:

"Christianity cunningly imposed and forced upon non-Jewish, Christianized mankind a foreign religion—foreign to the concept of race and inharmonious with it."

From page 15:

"If we wish to create something new, we cannot permit the existence and operation of disorganizing factors such as Christianity . . . Germanic blood and Christian baptismal water can never mix."

Again, from page 25:

"Christian 'morality' and the old-Germanic concept of a moral code are irreconcilable because they are worlds apart. The one believes in a world of this earth, the other in a world beyond . . . Jesus of Nazareth, his Disciples and the writers of the Gospels were full-blooded Jews, and consequently Orientals. But the German is of Nordic-Germanic stock. How can there be any harmony here?"

And finally, from page 27:

"The holy veneration accorded woman by the old-Germans is naturally in no way comparable to the Christian cult of the Virgin Mary, which is completely contrary to God and nature. That cult is not the veneration of woman, but the idolization of a definite Jewish woman who has been falsely imputed to be the 'Mother of God,' a concept that is also contrary to nature."

And Julius Streicher, the psychopathic anti-Semite, and probably the most depraved individual in Germany, said at a mass meeting in 1937: "The priests made the church the greatest stronghold of Judaism."

In 1935, at a Nazi rally at Oldenburg, the Nazi Governor, Roewer, cried: "The Bible is the greatest piece of trash literature."

In one of the Nazi dramas, written by von Kiss, and played with Goeb-

bels' permission, there are violent attacks on the church. I quote one passage: "Always do I see among the contending Germans the frock of the priest . . . Throw out those murderers of the German soul! We have no use for a Savior who whines . . . We Germans are our own Saviors."

Dr. Krause, a leading Nazi, sneeringly characterizes Christianity: "The Christian religion is Jewish-reactionary, soul-hardening . . . the cattle-traders' stories of the Old Testament . . . The inferiority-complex tenets of the Jewish rabbi, Paul . . . The lunatic notions of the Jewish-Christian God Jehovah . . ."

Goebbels said: "Talk about humanitarianism and morals is simply disgusting to us."

And from the magazine *Nordland* (1934, Heft 15):

"Henceforth there will be no rest until Germany is liberated from the Christian cross."

Yet, despite these brutally frank expressions, there are those who believe that we ought to bow our heads meekly to the scourge of Nazism, accepting it as something inevitable—as the middle ages accepted the Black Death. It is to this abjectness that our appeasers—and we have many who are influential and in high places—would persuade us. And to drive the frightened hares within the range of the appeasing hunters, we have an indeterminable number of dangerous fifth columnists who are serving the avowed purposes of Hitler and Goebbels, some of them for pay.

There is a widely disseminated and ably conducted movement in this country that draws together such men as Merwin K. Hart, Father Coughlin, Colonel Lindbergh, Lawrence Dennis, and Major Al Williams, and many others who might be mentioned, who would sacrifice democratic ideals and Christian civilization to alien economic and social predispositions. These men are supported by others who play upon the prejudices of the anti-Semite, the anti-Negro and the anti-sharecropper. These are the Quislings who, in pretended patriotism, would cravenly spike our guns and ground our planes in order that Hitlerism might more easily overcome us.

Already our native fascists are at work cultivating the soil of hatred. Already our appeasers are at work sowing confusion in our ranks. What-

ever their announced intentions may be, our appeasers are powerful aids to the fascists. Both are doing precisely what Hitler delights in having them do. They are sowing hate and breeding discord.

Listen to what Hitler said to Rauschning on this subject:

"There will be endless confusion, but for a long time I will have had contact with those men who will direct the new government, a government that suits my purpose. We can always find such men. We can find them in every country. We do not even have to buy them. They will come to us of their own accord. Pride, confused thinking, political animosity, and egotism are their chief motives."

This is exactly what has happened in every European country that is now a Nazi slave colony. This also fits our fascists and our appeasers like a glove.

Here is a clear challenge, not only to our fellow Protestants, but to Catholics and other Christians of every sect or variety; to Jews, to Gentiles, to rich, to poor, to White, to Negroes—to array ourselves in defense of our liberties and our Christian civilization. We can take care of our would-be traitors and our cowards if they are kept isolated from those to whom they would deliver us.

Especially should all Christians realize, before it is too late, that racial and religious hatred, particularly anti-Semitism, is *their* deadly enemy. I quote a searching and illuminating statement that was made by Daniel A. Poling, international president of the Christian Endeavor:

"For the Christian the challenge is clear-cut. The Jew can stand persecution: under it he survives and strengthens. But you and I cannot hate, for hate and intolerance are corroding passions from which there is no survival. Civilization cannot persecute and survive. America cannot tolerate persecutions and continue."

It is unthinkable that we should be haggling in the market place over the price of instrumentalities with which to defeat anti-Christ and save our right to worship God in our own way, a right which the Nazis openly proclaim that it is their intention to destroy. How can we bargain over the price of liberties that are in themselves priceless?

As Ralph Ingersoll admirably pointed out recently in an editorial in

PM, this is no time for haggling in the market place. And he is right. Rather it is the time to give—to give generously, to give until it hurts. It is the time for a spontaneous and generous heartbeat for those who are fighting desperately to preserve liberties that they have generously shared with us in the past.

Although this is the period of the world's greatest travail, there is no need of our sending troops abroad. The peoples of the old world are quite ready and willing to fight for their own liberty. However, this is all the more reason why, without holding out for unconscionable profits, without undue delay, but, on the contrary, in all generosity and with all speed, we should supply instruments of war to those who are fighting for our Christian civilization in Greece, in Northern Africa, and in Great Britain. Here is a cause that ought to appeal, not only to the sense of justice and fair play that is supposed to animate every American soul, but to our chivalry. Here is a chance to do all that we properly can to prove that we mean it when we talk about the pursuit of happiness and the right of free speech, free press, and free worship.

I once belonged to a political party that marched, with heads erect and eyes alight, to the tune of "Onward Christian Soldiers." White people and colored people, Catholics, Protestants, and Jews, all lifted their voices to that tune and marched together without any feeling of incongruity. And all of us, Jews and Catholics and Protestants, in the consciousness that we are brothers under the skin, can today fall into step to that same tune to resist, with all our might, a savage whose sanguinary hand is now at the throat of civilization.

Let the word go forth, not only that Protestantism answers hate, but that Catholicism answers hate; that Jews and Gentiles, and Whites and Negroes also answer hate; and that all, in answering, declare a renewed faith in the doctrines and civilizing influences of the greatest Jew who is, as He always will be, the link between the two religions that have made our Western civilization what it is.

Nor, in our absorption in the tragic events that are happening in less fortunate lands, should we ever forget that, to make our country worth living for, we must make it worth living in.

THE NEWS OF THE MONTH

By LESTER LYONS

THE annual report of the Jewish Agricultural Society states that Jewish farmers in this country are making steady progress and that the society is increasingly successful in its efforts to expand and strengthen the American Jewish farming class. The report, prepared by Dr. Gabriel Davidson, managing director of the society, discloses that last year, 1,420 people sought the aid of this society and 750 individuals were settled on farms in six states. At present there are fairly compact refugee settlements in parts of New Jersey, New York, and Connecticut. Refugee farmers have been granted \$230,000 in loans by the society.

In reprisal for the alleged participation of Jews in anti-German disorders in Holland, the Nazi authorities are planning to deport all Jews in that country to Poland. A dispatch in a Nazi paper refers to such expulsion as a "total solution of the Jewish question in Holland." The Germans have already isolated 50,000 Jews in the Amsterdam ghetto and have sentenced many Jews to long terms of imprisonment. The Dutch population has generally ignored the attempt of the Nazis to create a Jewish issue, and Dutch workers have launched strikes in protest against anti-Semitic measures.

The expulsion of Jews from the Reich is continuing at an intensified pace. The 50,000 Jews in Vienna are to be deported to Poland before April 20th, Hitler's birthday. Only Jews needed for military labor will be permitted to remain.

A Code for National Unity, outlining the principles upon which unity among religious and other groups should be based, was issued by the National Conference of Christians and Jews in connection with Brotherhood Week which was recently observed. The Code states in part that "America is a composite of many racial and religious groups, no one of which can truly claim superior loyalty," and that "Whatever threatens the liberties of any of our people threatens those of all." The Code was read in more than 2,000 communities observing Brotherhood Week.

A manual for teachers in the elementary schools intended to promote tolerance has been issued by the Council Against Intolerance in America. This manual, called "We're All Americans," contains ten stories about children who are in minority groups and suggests activities and questions for class-room discussion and use. This publication is one of a series

MATZOS FOR JEWS IN GERMANY

The Joint Distribution Committee is planning to spend at least \$250,000 to provide matzos for Jews in German-occupied countries. Permission to import matzos has been given by the Nazi authorities. Independent retail grocers in this city have begun a campaign to raise \$50,000 for matzos and other Passover necessities for Jews abroad. This campaign is under the leadership of Max Mencher of the Department of Markets.

available only to teachers and others engaged in school work.

In spite of the war the Jewish concessionaires of the mineral baths at Tiberias have made large-scale improvements which will make the historic spa a modern health resort. Instruments for automatic control of temperatures were installed; new basins were built; one of the mineral springs, abundant in iron, was segregated for drinking purposes; the bathing pavilion is now provided with a modern restaurant and surrounded by an 18-acre park.

The United States Army now has eleven Jewish chaplains in active service. These chaplains were called to service since last October to minister to Jewish men who have entered the defense forces under the Selective Service Act. . . . During the Passover holidays furloughs will be granted Jewish men in the defense forces. Those not able to go home because of the distance involved will have Seder

services and home hospitality in nearby cities under the auspices of the Jewish Welfare Board.

The Palestine government has granted 5,000 pounds to the municipality of Tel Aviv for the construction of public air-raid shelters. Construction began last year to accommodate 15,000 persons. The city now has adequate emergency hospitalization facilities in case of air-roads or other attacks. . . . The Kibbutzim (collective settlements) of Palestine have accepted 1,000 unemployed city workers for one year in order to reduce unemployment and increase agricultural production.

A class in aviation is being sponsored by the Hechalutz Organization of America at its cooperative training farm at Cream Ridge, New Jersey. The training in aviation is for American defense purposes and also for post-war reconstruction work in Palestine. The organization has already trained more than 300 young Jewish farmers who are now pioneering in Palestine.

The need for Jewish education of Jewish children in England has been increased because of the war. A fund of 54,000 pounds is being raised to provide classes for boys and girls who have been evacuated from the cities to the villages. The appeal for funds, led by Chief Rabbi Hertz, warns that "a generation of Jews ignorant of Judaism would be a menace to the community and would become incapable

ITALY DISCOVERS KING HAAKON IS A JEW

Official Italian propaganda has at least amusing aspects. The Italian radio has announced that King Haakon of Norway, who is now in London, is a Jew, the descendant of a priestly family. The ruler's real name is said to be "Hacohen," meaning "the Priest." The broadcast further declared that the British are planning to make Haakon the first King of Palestine and to put his son on the throne of Norway after the war.

HEBREW UNIVERSITY IN DEFENSE WORK

Important work in behalf of war defense is being done by the Hebrew University in Palestine. The laboratories at the University are manufacturing typhus vaccine for the Near East and are engaged in research for other vaccines . . . Factories in Palestine are manufacturing steel helmets for the British forces. They are also producing spare parts for motor vehicles, hospital equipment, barbed wire and other articles required in war.

of playing a part in the national life of the country or making a contribution to the recovery of civilization from Nazi oppression."

The Vichy government has appointed a special board to deal with "the Jewish question." This action is intended to be a forerunner of measures tightening the status of the Jews. The trend is toward strict enforcement of the laws barring Jews from government positions or from places in the press or education.

In the Roumanian pogroms which resulted in the massacre of thousands of Jews, touching examples of heroism and self-sacrifice were displayed

by many Christian peasants. These peasants stationed themselves in Jewish homes or formed a cordon around villages in order to protect the Jews. Many of them lost their lives while trying to aid the Jews. Over 20,000 Jews in Bucharest were rendered homeless.

The Slovakian government has directed the expropriation of the property of 3,000 Jewish firms and also the distribution to Slovaks of 245,000 acres of land confiscated from Jews. The Jews are required to wear distinguishing armbands and are forbidden to enter cafes, hotels, or public baths.

The present Jewish population of Warsaw is about 190,000. Nearly half that number are classified as day laborers and more than 83,000 of them are employed in labor gangs. The German authorities maintain the "necessary segregation" of Jewish and Polish workers, according to a Nazi newspaper in Prague.

Five thousand Roumanian Jewish refugees are stranded at the Roumanian port of Galatz, on the lower Danube, unable to enter Soviet Bessarabia or to return to their homes. The Soviet authorities have refused to allow them to enter Bessarabia.

In brief, though I share with liberal Christians large areas of affirmation, mine is a special position, which simultaneously satisfies me and serves also as a foil, goad, and stimulant to other persuasions. Besides, the materials of Judaism lie at hand, ready for me to use. It would be uneconomical not to exploit them. Finally, I have observed that those Jews who do not acquire their religion from the tradition of their group quite generally do not get it elsewhere.

Beyond this, my life is enriched by the accumulated treasures of over three millennia of Jewish culture—a large literature in which I read extensively, not as an outsider, but with a sense of belonging; music for me to sing, art for me to enjoy. I have the privilege of companionship with the great personalities of Jewish history. At my disposal is a second fund of folklore when I spin tales to my children. Mine literally is a double past—the American and the Jewish. My horizons are distant, not in one direction, but in two. I am twice anchored in traditions, and hence twice secured against the peril of being "unpossessed."

And because my Jewishness is sometimes positive, anti-Semitism looms less large in my life than in that of many of my fellows. I am not hag-ridden by it as they are. To them it is the whole of what is otherwise a senseless identification; to me it is an unfortunate, undesired, but apparently unavoidable, incident in an inherently worthwhile enterprise. Like them, I am prepared to do anything I can to resist it. I too, man the walls but in defense of shrines, libraries, and family altars as much as of jobs, legal rights, and memberships in golf clubs. And I know that while much will be taken from me in the event of defeat, my Jewish heritage will still remain to sustain and give me direction; the de-Judaized Jews, on the other hand, recognize quite clearly that they will be left with nothing. Little wonder that their preoccupation with anti-Semitism approaches a hysteria.

I am furthermore quite confident that by virtue of my attitudes, I am less susceptible than escapist Jews to infection by self-contempt. I am undeniably exposed to the same psychic influences that play over them. But in my case, participation in and appreciation of the Jewish tradition operate as immunizing elements.

—From *Common Ground*

WHAT JUDAISM MEANS TO ME

By MILTON STEINBERG

WHAT do I get out of my Jewishness, both the religion and culture (it is both to me), to justify the expenditure of time and energy upon it? How am I the better off for my adherence to it? From the Jewish heritage, I have derived my world outlook, a God-centered interpretation of reality in the light of which man the individual is clothed with dignity, and the career of humanity with cosmic yearning and hope; a humane morality, elevated in its aspirations yet sensibly realistic; a system of rituals which interpenetrates my daily routines and invests them with poetry and intimations of the divine. To be sure, I have had to do some tinkering on the traditional apparatus. I have had to recast theological doctrine into consonance with the scientific picture of reality. Again, I have had to do my own applying of the social values of the Jewish ethic to the political and eco-

nomics of America . . . Now I might conceivably have achieved analogous results without the Jewish past. Analogous results, perhaps, but in no case, identical. For like all historic religions, Judaism has a character of its own. Its uniqueness—needless to say, this word carries no implication of superiority—consists of several special factors inherent in it. For example, the role of learning and study as a religious exercise and as a key to salvation is extraordinarily large in the Jewish tradition. Again, salvation is conceived as not an objective for the individual only but for the society as well, the former being regarded as virtually impossible without the latter. Still again, Judaism, in contrast with most Christian confessions, is relatively unconcerned with matters of creed. It is less interested that Jews shall believe alike than that they shall strive to realize the same moral objectives.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Discuss Important Theme This Fri. Evening

This Friday evening at our late services which begin at 8:30 o'clock, Rabbi Levinthal has chosen for the theme of his sermon "The Great Need in Jewish Life Today." This will be the first Friday night lecture that Rabbi Levinthal has delivered since his return to the city and we are confident that a large congregation will be present to greet him and to hear his message.

Preceding the sermon, the guest cantor, Rev. Gertler, will sing several selections. Rev. Kantor will lead in the congregational singing.

Late Friday Night Services To Close April 4th

The members of the Center will please take note that our late Friday evening services for this season are coming to a close. The closing service will be held on Friday, April 4th, the Sabbath preceding the festival of Passover.

Next Friday evening, March 28th, we shall have as our guest speaker, the well known Zionist writer and lecturer, Mr. Abraham Goldberg who will speak on the subject, "What Are the Present Prospects for Political Zionism?"

At the closing service on April 4th, Rabbi Levinthal will preach a special sermon in honor of the 150th anniversary of the adoption of the Bill of Rights by the United States government. The subject will be "The Bill of Rights—the Soul of America."

Course of Lectures on Palestine Economy By Dr. David Tannenbaum

The fourth series of lectures on Zionism in Palestine will be delivered by Dr. David Tannenbaum, noted Zionist leader and former chairman of the Center Forum and Education Committee. Dr. Tannenbaum will deliver five lectures on "The Economy of Palestine" on consecutive Wednesday evenings beginning March 26th at 8:30 o'clock. On that evening he will discuss, "Can Palestine Support Itself?" On Wednesday evening, April 2nd, he will speak on "Public (Tax) Funds in Palestine."

Cantor Gertler and Nadler's Choir To Officiate This Saturday

At the services this Sabbath morning, March 22nd, we shall be privileged to have as our guest cantor, the Rev. Hyman Gertler, cantor of Congregation Shomrei Eimunah of Boro Park. Cantor Gertler will be assisted by the well known Nadler Choir. All members of the Center and their friends are cordially invited to attend.

Membership Committee Meeting Monday

On Monday evening, March 24th at 7:30 o'clock, the Membership Committee will hold its regular bi-monthly meeting.

Sisterhood News

The regular monthly meeting of the Board of Directors of the Sisterhood will be held on Monday, March 24th, at 10:30 a.m. Please note that the meeting will be held at 10:30 instead of the afternoon. All directors are requested to please attend.

The next cultural and social meeting of the Sisterhood will take place on Monday afternoon, April 14th. (Chol Hamoed Pesach.) An entertaining program is being planned. Members are asked to please reserve the date.

Acknowledgment of Gifts

We acknowledge with thanks, receipt of donations from the following:

Prayer Books

Mrs. Lena Boskowitz in honor of the birth of a grandson, Roy Bernard Lazarus.

Rudolph Londner in memory of his beloved father, Samuel Londner.

Taleisim

L. Goldberg

Harry Schetzen in honor of the Bar Mitzvah of his son, Martin.

Morris Rothkopf.

Mrs. J. Luxembourg

Rudolph Londner in memory of his beloved father, Samuel Londner.

Jewish Welfare Bd. Annual Meeting

The Metropolitan Section of the Jewish Welfare Board will hold its annual meeting on the afternoon and evening of Sunday, March 23rd at the Temple Emanuel, 1 East 65th St., New York. The speakers will include Prof. Max Lerner, Mrs. Anna Rosenberg, Dr. DeSola Pool and Frank L. Weil, president of J. W. B.

Congratulations

The Center extends its hearty congratulations and best wishes to the following:

Mr. Nat Friedson of 1273 Lincoln Place upon his marriage to Miss Gertrude Goldstein on March 16th.

Mr. and Mrs. David Goodstein of 1338 Carroll Street who celebrated their forty-seventh wedding anniversary on March 13th, in Florida.

Mr. and Mrs. Samuel Greenblatt of 41 Eastern Parkway on the celebration of their 35th wedding anniversary which was held at the Center on Thursday evening, March 20th.

Mr. and Mrs. Morris Rothkopf of 704 Empire Blvd. upon the marriage of their daughter, Adele to Mr. Larry Shapiro which will be celebrated at the Center on March 23rd.

Bar Mitzvah

Hearty congratulations and best wishes are extended to Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway on the occasion of the Bar Mitzvah of their son Harvey which will be held at the Center this Sabbath morning, March 22nd.

Sabbath Services

Kindling of candles at 5:52 o'clock.

Friday evening services at 6:00.

Sabbath services, Parsha Vayakhel, Pekude, will commence at 8:45.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:45 P.M.

Mincha services at 6:00.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service at 9:00 P.M.

Mincha services at 6:00.

CENTER'S SKY GAME GROUNDS FOR CHILDREN



OUTDOOR Time at the Center Academy of the Brooklyn Jewish Center, 667 Eastern Parkway, means much more than getting fresh air. It means fun of all kinds—lusty shouting fun; jumping, pulling, building; fun for growing, healthy little bodies.

For the timid four-year-old who lives in an elevator house, and is unaccustomed to stairs, climbing the flight of outside steps to the roof (accompanied by the teacher, of course) is an adventure; an adventure which soon becomes commonplace as the child gains confidence and his feet learn to run up unhesitatingly. Then there are the steps leading up to the slide. From that exciting dizzy height, "way above" our heads, all the surrounding roofs, church spires and far-away skyscrapers are viewed breathlessly. It takes courage to mount those steps, to stand erect for a second, and then to abandon oneself to the quick descent and into the pebble pit. For the still

more daring there are the ladders, vertical and horizontal, upon which one can do all sorts of stunts. And while the child is enjoying himself on this apparatus, he has no idea, of course, that his limbs are growing stronger and that his muscular coordination is developing.

Both the slide and the ladder are placed in a public pit which the children use for many purposes. There are pails and shovels—and what fun it is and what hard work, to fill a large galvanized pail with pebbles and carry it to all sorts of places! Most of the time the pails are heaved up the steps to the top of the slide and then—down the "chute" rattles the "coal." Sometimes the pails carry "food" to the people in the apartment houses, or they carry "ice," or what-have-you.

For outdoor block play they have hollow blocks, squares and rectangles, hollow barrels, long boards, and saw-horses. Also a packing case or two. These are put to various uses. At first

piling the blocks up to a tall tower, or see-sawing on a board put across a "horse," give enough satisfaction. But as the children gain more confidence in the use of roof materials, all kinds of structures arise — houses, a zoo, boats, airplanes, cars, trains, etc. And with each building comes its related make-believe and dramatic play. There are aviators "flying" to California and Europe; "engineers" driving streamlined trains speedily from Brooklyn to New York; "captains" of tugboats pulling great steamships out of docks, or just a family "living" and "eating" in their house. Such imaginative play becomes momentarily real to children, serving to free them emotionally, to release all sorts of timidity and to clarify the various phenomena of their daily lives.

Children soon learn that activities grow in significance and in pleasure if they are shared. One child alone can "drive a train," but it's much more fun to have the others help build it, and

to have passengers riding in it—thus they have cooperative play. In building and playing together, various social traits soon begin to reveal themselves or to develop. Self-assertion and a certain amount of aggressiveness are needed if one is to have good time on the roof, and these qualities show themselves soon, or begin to appear as the year goes on. One must also be considerate at all times, or no one will want him in his "game."

Naturally, with a group of children engaged in different activities at one time in a limited space, some rules have to be invoked for the sake of harmony and safety. But there is no rule restricting the child's good, lusty shouting and friendly fun. Roof time is the best time of the day.

Club Notes

The Shomrim and Center Girls held a Purim dance that proved to be a tremendous success. Proceeds will be turned over to the United Jewish Appeal. The Center Girls are planning a theatre party for the near future. "Jewish Music" was the subject of a talk recently held before the two groups.

The Tsofim are proud of their newly-formed basketball team. They are busy selecting new uniforms for the team. An innovation at future meetings will be a brief discussion of Jewish current events at the beginning of each meeting.

The Vivalettes are proudly displaying initialed purses and Purim masks just completed. Two newcomers who have recently been welcomed to the group are Grace Gribetz and Estelle Ostow.

The Maccabees are planning to play their old rivals in basketball "The Wildcats," next week. Meetings have been devoted to some exciting games: Darts, Professor Quiz, movies, treasure hunts, etc.

At a Purim gathering the Candle-Lite Girls featured a "Newspaper Surprise." The girls are preparing for a miniature bazaar at which time they will display the pins, plates and other objects made in the last few months.

Y. F. L. News

The Young Folks League proudly announces that several of its members have joined the United States Army. Last Tuesday, March 11th, the League held a reception in honor of those boys who were about to leave

and those who have already left. An impressive ceremony took place at which time gifts were presented to the prospective trainees. The Center presented Sam Rettinger the prospective trainee with a beautiful leather traveling kit upon which was impressed the seal of the Brooklyn Jewish Center as well as his name. A gift will be mailed to Dr. Irving Moskowitz and to Louis Radwell who are already in the army.

* * *

The next meeting of the Young Folks League will be held on Tuesday evening, March 25th. An interesting program has been arranged. Symphonic recordings will be heard in the lounge prior to the meeting, which begins at 9 o'clock. Refreshments and dancing will follow.

Sunday School Notes

A gala Purim masquerade on March 9th was marked by beautiful costumes worn by Hebrew School and Sunday School pupils. A Palestinian color-film "Dagania" was shown. Palestinian and Purim dances were presented by students of the Hebrew School and Sunday School.

Each class was awarded a Tree Certificate by the Jewish National Fund.

Mr. Wiener's class presented an ingenious Purim play in rhyme on March 16th, marked by clever costumes and music improvised by Miss Irene Kantor.

In connection with Washington's birthday Rabbi Lewittes told the story of "The First American Jews."

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Becker, Edward I.
Securities Married
Res. 1710 Carroll St.
Bus. 120 Broadway
Proposed by Morris Goldstein

Bendell, Irwin
Dyeing Unmarried
Res. 55 Linden Blvd.
Bus. 106 New Lots Ave.
Proposed by Samuel and Lawrence Stark.

Bernstein, Leon H.
Jewelry Unmarried
Res. 1869 - 59th St.
Bus. 80 Nassau St.
Proposed by Harold Rosenberg

Blankstein, Julius
Real Estate Unmarried
Res. 159 Eastern Parkway
Bus. 201 Montague St.
Proposed by Harold Rosenberg and Abraham Ginsburg

Geffen, James H.
Surgical Insts. Married
Res. 597 Montgomery St.

Hacker, Miss Dorothy
Secretary Unmarried
Res. 642 Shephard Ave.
Bus. 280 Broadway
Proposed by Maurice Bernhardt

Kane, Sidney
Broker Unmarried
Res. 301 Georgia Ave.
Proposed by Albert Kirschenbaum

Levine, Dr. Julius
Dentist Unmarried
Res. 719 Eastern Parkway

Bus. 495 Sutter Ave.
Proposed by Sam Smith

Pretto, David
Attorney Unmarried
Res. 400 Lincoln Place
Bus. 26 Court St.
Proposed by Murray Husid

Ross, Bert
Student Unmarried
Res. 201 Eastern Parkway
Proposed by Harold Rosenberg and David Tannenbaum

Ruffus, Isidore
Fur Dyeing Married
Res. 167 Kingston Ave.
Bus. 30 Freeman St., Jersey City
Proposed by Irving Schwartz and Harry Schwartz

Steinger, Dr. Louis
Physician Married
Res. 805 St. Marks Ave.
Bus. 762 St. Marks Ave.
Proposed by Dr. Samuel Lubin

Zand, Miss Cherie
Res. 1556 Carroll St.

The following have applied for re-instatement in the Brooklyn Jewish Center:

Golkin, Saul
Banking Married
Res. 645 Ocean Ave.
Bus. 120 Broadway
Proposed by M. Goldstein and Irving Kemp

Halperin, Mrs. Minnie
Res. 789 St. Marks Ave.
Proposed by Emanuel Halperin

SPEND PASSOVER
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FORUM LECTURES

EVERY MONDAY EVENING AT 8:30 O'CLOCK

MARCH 24th—



MAURICE SAMUEL

Outstanding Jewish Publicist, lecturer and interpreter of Jewish life; translator of Bialik, Sholem Asch, L. J. Singer, etc.; author of "You Gentiles," "I, the Jew," "The Great Hatred," etc.

Subject:

"WHY THE GREAT HATRED?"

MARCH 31st—



GERHART SEGER

Former Member of the German Reichstag and its Committee on Foreign Relations; editor, author and lecturer.

Subject:

"WILL HITLER WIN THE WAR?"

APRIL 7th—

Concluding Lecture of the Season

DR. STEPHEN S. WISE

World Famous Jewish Leader and Orator; President, Institute of Jewish Religion, American Jewish Congress, etc.

— Admission to these Lectures —

25c to non-members

free to members

*P.T.A. Hebrew and Sunday School
Meeting This Wednesday*

On Wednesday, March 26th at 8:30 o'clock the Parent Teacher Association of the Hebrew and Sunday Schools will hold a regular meeting. A symposium on the topic "What Shall We Teach Our Children" has been arranged. Mr. Jacob Kartzinell and Mr. Isaac Levitats will participate in the discussion on behalf of the Hebrew School faculty and Messrs. Irwin Rubin and Sidr Wiener will represent the Sunday School. A question period will follow.

**"TOWN MEETING OF
THE AIR"**

Every Thursday Eve. at 9:00

Next Meeting: March 27th

Subject:

**Does This War
on the American
Farmer"**

Radio Speakers:

CLIFFORD V. GREGORY
WILLIAM W. WAYMACK
DAN D. CASEMENT

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

SISTERHOOD THEATRE PARTY

Wednesday Evening, April 2nd

"MY FAIR LADIES"

Prices of Seats: \$1.10, \$1.55, \$2.20, \$2.75, \$3.30, \$3.85 and \$4.40

Proceeds to Sisterhood Charity Fund.

MRS. EMANUEL GREENBERG, MRS. ALBERT WHITY, MRS. ISADOR LOWENFELD
Co-Chairmen

BROOKLYN JEWISH CENTER ANNUAL REPORT

PART 2

SUMMARY OF RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES

FRIDAY NIGHT LECTURES AND SERVICES

Modern Tendencies vs. Jewish Ideals of Family Life—Rabbi Levinthal—Jan. 5th.

What of the Future for the Jew?—Mrs. Helen Levinthal Lyons—Jan. 12th.

Roosevelt's Peace Call to Religious Leaders—Rabbi Levinthal—Jan. 19th.
"So It Can Happen Here!"—Rabbi Levinthal—Jan. 26th.

Shall We Accept Defeatism?—Rabbi Moses J. Abels—Feb. 2nd.

What is Authentic Americanism?—Rabbi Benedict Glazer—Feb. 9th.

Economic Discrimination—Threat and Menace—Rabbi J. N. Cohen—Feb. 16th.

A Galician Socrates—Rabbi Lewittes—Feb. 23rd.

Sholom Asch's 'The Nazarene'—Its Greatness and Its Weakness—Rabbi Levinthal—March 1st and March 8th.

What Now in Palestine?—Itamar Ben Avi—March 15th.

Rashi, the Teacher of all Israel for 900 Years—Rabbi Levinthal—March 29th.

Rashi: His Work and His Influence—Rabbi Levinthal and Helen Levinthal Lyons—April 5th.

This Changing American-Jewish Scene—Rabbi Levinthal—April 12th.

Great Jews Who Have Recently Passed Away—Rabbi Levinthal—Nov. 1st.

Jewry, the War, and the Outlook—Rev. Maurice L. Perlzweig—Nov. 8th.

The Status of the Jew in the World Today—An Appraisal—Rabbi Levinthal—Nov. 15th.

Three Fundamental Questions—Dr. Max Artz—Nov. 22nd.

The Great Hatred—The History and Evolution of Anti-Semitism—Rabbi Levinthal—Nov. 29th.

Faith in a World of Force—Dr. Sidney E. Goldstein—Dec. 6th.

Anti-Semitism as a Science—Made in Germany—Rabbi Levinthal—Dec. 13th.

What of the Future of Palestine?—Rabbi Isadore Breslau—Dec. 20th.

The Role of the College Student in This Critical Era—Rabbi Levinthal at the Annual College Students' Service—Dec. 27th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—March 23rd.

First Day of Passover—Rabbi Levinthal speaker—April 22nd.

Second Day of Passover—Rabbi Levinthal speaker—April 23rd.

Shevuoth Services followed by Consecration Services—Rabbi Levinthal and Mrs. Helen Levinthal Lyons—June 12th.

Second Day Shevuoth—Rabbi Levinthal speaker—June 12th.

Slichoth Services—Rev. Samuel Kantor—Sept. 8th, assisted by the Kadimah Choir.

First Day of Rosh Hashonah—Rabbi Levinthal speaker on *The Real Issues That Face the World*—Oct. 3rd.

Second Day of Rosh Hashonah—Rabbi Levinthal, speaker on *The Jew's Primary Duty Today*—Oct. 4th.

Rosh Hashonah Services in Auditorium—Mr. Benjamin Hirsh, preacher.

Kol Nidre Services—Rabbi Levinthal speaker on *The First Pre-requisite of Religion*—Oct. 11th.

Yom Kippur Services—*A Day for Spiritual Reckoning*—Rabbi Levinthal—Oct. 12th.

Shemini Atzeres Services—Rabbi Levinthal, speaker—Oct. 23rd.

Simchas Torah Services—Rev. Kantor assisted by the Kadimah Singers—Oct. 24th.

First Day Succoth—Rabbi Levinthal, speaker on *The Significance of the Succoth Festival*—Oct. 17th.

Second Day Succoth—Rabbi Levinthal speaker—Oct. 18th.

VISITING PREACHERS AND CANTORS AT SABBATH SERVICES

Rabbi Louis Hammer—Feb. 3rd.

Rabbi Sidney B. Hoenig—Feb. 11th.

Rabbi Mordecai Lewittes—Feb. 17th.

Rev. Samuel Vigoda, visiting Cantor—April 13th.

Rev. Aaron Caplow, cantor—May 18th.

Cantor Kapov-Kagan—June 8th.

Cantor Zavel Kwartin—Dec. 14th.

NOTE: Rabbi Levinthal preaches at all other Sabbath services on the Portion of the Law. Rev. Samuel Kantor officiates.

MONDAY NIGHT FORUMS

Behind European Cables—Ludwig Lore—Jan. 8th.

Science, Psychology and Religion—To Which Shall We Turn for Guidance?—Rev. John Haynes Holmes—Jan. 15th.

Jewish Religion of Tomorrow—Prof. Mordecai M. Kaplan—Jan. 22nd.

Peace in a Democracy—Dorothy Dunbar Bromley—Jan. 29th.

What Will Become of Europe?—Gerhart Seger—Feb. 5th.

Philosophy for Cultural Freedom—Prof. Sidney Hook—Feb. 19th.

What I Saw and Heard in Germany—Oswald Garrison Villard—Feb. 26th.

What Does Youth Want?—Dr. Abraham A. Brill—March 4th.

The Psychology of the Modern Jew—Rabbi Milton Steinberg—Mar. 11th.

If You Mean Democracy—Prof. Max Lerner—March 18th.

What Shall be America's Role in the Present World Conflict?—Norman Thomas—March 25th.

How the Wires Are Pulled in Washington—Raymond Clapper—April 1st.

"Can Germany Win the War?"—Dr. Albert Brandt—April 8th.

"The World Crisis and the Jewish Problem"—Rabbi Stephen S. Wise—April 15th.

Issues of the Presidential Campaign—Lt. Gov. Chas. E. Poletti (Dem.)

—Hon. Joseph M. Proskauer (Rep.)—Oct. 28th.

Will Democracy Survive—Ludwig Lore—Nov. 4th.

The 'Good Neighbor Policy' As Seen Through South American Eyes—Rene Dussaq—Nov. 11th.

World Conditions from the American Viewpoint—Dorothy Fuldheim—Nov. 18th.

What Happened in France—Andre Maurois—Nov. 25th.

The American Theatre Today—Anita Block—Dec. 2nd.

Our Job in the Pacific—Upton Close—Dec. 9th.

America Faces the World Crisis—Rev. John Haynes Holmes—Dec. 16th.

Will England Win the War?—

Johannes Steel—Dec. 23rd.

God and the Social Crisis—Rabbi Milton Steinberg—Dec. 30th.

HEBREW AND YIDDISH EVENINGS

Rashi, His Life and Works—Benjamin Hirsh, Dr. S. Simon—Dramatization of Rashi's life by Noach Nachbuch—Vocal Selections by Gloria Hammer—Jan. 21st.

The Role of American Jewry at the Present Moment—Kalman White-man—Feb. 26th.

Yiddish Cultural Evening, sponsored by Peretz Yiddish Writers Guild—Singer, Mme. Lola Monte-Gorsey; actresses, Hana Appel and Zvi Schooler; Speakers, Rabbi Levinthal, William Edlin and Dr. Abraham Asen—March 21st.

Tendencies in Modern Hebrew Literature—Menachem Ribalov—March 25th.

Our Attitude to Soviet Russia—Mr. Daniel Persky—May 15th.

Jewish Wisdom and Art—In honor of Mr. Samuel Raskin. *Popularity of Pirke Aboth*—Rabbi Louis Hammer—Humorist, Al Harris. Dr. A. Asen, Chairman—May 19th.

Seeing and Perceiving—Mr. Jacob S. Doner—June 12th.

HEBREW EDUCATION COMMITTEE

(a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

(c) Religious School

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

(e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

(f) Consecration Group of Girls

Sunday morning 10-12 P.M.

(g) Post Consecration Group of Girls

Once every two weeks.

Faculty

Rabbi Israel H. Levinthal, Principal
Benjamin Hirsh, Head Instructor
Isaac Levitats

Jacob M. Kartzinel
Mrs. Jean Serbin Beder
Berenica Grayzel, Secretary

* * *

Rabbi Mordecai H. Lewittes,
Principal Sunday School.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 9 P.M., Mrs. Serbin Beder, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Hebrew D—Every Thursday at 9 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. E. M. Edelstein, Instructor.

Special Day Class in Jewish History—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion — Every Tuesday at 8 P.M., Mr. Jacob M. Kartzinel, Instructor.

Special Day Class in Religion — Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higgin, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higgin, Instructor.

LECTURE COURSES

Public Speaking

Dr. Henry Miller, Instructor. Tuesdays at 8:30 P.M.

Contemporary Literature

Jacob Kaplan — Wednesday evenings at 8:30 P.M.

Marriage and the Family

"Jewish Concepts of Marriage and the Family"—Dr. David De Sola Pool.

"Biological Problems in Marriage"—Dr. Eric Matsner—May 6th.

"Economic Problems in Marriage and Family Life"—Dr. Sidney E. Goldstein.

"The Legal Problems of Marriage and Family Organization"—Dr. David S. Konheim—May 13th.

"Intermarriage—Complex and Conflicts"—Rabbi Sidney E. Goldstein.

"The Role of the Father in the Modern Family"—Prof. Bertha Gold—May 20th.

"The Relation of Parents and Chil-

dren in Jewish Family Life"—Rabbi Sidney S. Tedeschi.

"The New Crusade of Family Health"—Dr. Israel Weinstein—May 27th.

Zionism and Palestine

"The History of Zionism in Modern Palestine"—Samuel Duker. Course of Five Lectures on Wednesday evenings beginning Dec. 4th.

CENTER ACADEMY

Jan. 10—P.T.A. meeting—specialty speakers.

Feb. 7—P.T.A. meeting—Dr. Frank Astor — speaker on "Forces That Make for Self-Reliance in the Growing Child."

March 5—P.T.A. meeting — Dr. Dinin—speaker on "The Importance of Jewish Education in the Changing American Community."

March 27—Annual School Exhibit and Tea.

March 27-29—Open School Days.

April 9—P.T.A. meeting — discussion on school curriculum.

April 19—Passover Seder.

May 7 — Conference and Tea for Lower School Parents.

May 21—P.T.A. Annual dinner—Maurice Samuels — speaker on "Design for Jewish Living."

June 11—Commencement.

Nov. 13—P.T.A. meeting — Clare Huchet Bishop speaker on "Humor in Children's Literature."

Dec. 11—P.T.A. meeting—Dr. Lou Kennedy speaker on "The Parents Are Potential Speech Correctionists."

HEBREW AND SUNDAY SCHOOLS FUNCTIONS

Jan. 24—Chanisho Omar B'Shvat Entertainment—Mr. E. M. Edelstein, speaker. "Intensive or Extensive Hebrew Education."

Jan. 28—Joint assembly in honor of Spring Festival—Palestine movies.

Feb. 28—P.T.A. meeting — Dr. Benjamin Edidin speaker on "Teaching in Palestine."

March 23—P.T.A. served Kiddush to children on Purim.

March 24—Joint Purim celebration of Hebrew and Sunday Schools.

April 7 — Sunday and Hebrew Schools saw Technicolor Film "Tel Aviv."

May 7—P.T.A. Hebrew and Sunday Schools reception to Mordecai Halevi.

June 2 — Sunday School Graduation.

Nov. 19—P.T.A. Hebrew and Sunday Schools meeting — Dr. Jacob S. Golub, speaker.

Dec. 22—Sunday School Chanukah Entertainment.

Dec. 29—Hebrew School Chanukah Performance.

Dec. 30—P.T.A. Reception to Mr. Edelstein.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting of the Center — Election and Installation of Officers — Jan. 25th.

Belarsky-Grober Concert—Feb. 1st.

Membership Social—Mah Jongg & Bridge Party—Feb. 21st.

Membership Social Meeting—Mme. Marguerite Kozenn, Prima Donna and Michel Rosenberg, Comedian and Novelty Act—March 20th.

Social Meeting—Chol Hamoad Pesach—Program in keeping with the spirit of Passover—April 27th.

Meeting—Technicolor film, "Dagania" — Sisterhood Choral Group—Singer, Jan Bart—Acrobatic Dancers "The Five Crackerjacks"—May 29.

Meeting—Simchas Torah Celebration—Oct. 22nd.

Election Night Membership Social — Entertainment, Dancing, Election Returns—Nov. 5th.

Meeting—Songs by Florence Wyman and Murray White; Paul Duke, Jr., magician—Dec. 4th.

Metropolitan Opera House Concert — Dec. 15th.

Meeting—Chanukah Celebration — Rev. David J. Putterman; Rev. Samuel Kantor—Dec. 26th.

New Year's Eve Dinner-Dance — Dec. 31st.

SISTERHOOD MEETINGS AND SOCIAL FUNCTIONS

Jan. 8—Installation of officers.

Jan. 29—Card and Mah Jongg Party

Feb. 19—"Jewish Cultural Values" speaker, Dr. Elias N. Rabinowitz, —Mrs. Abraham H. Zirn on Jewish current events—Musical program rendered by Mrs. Ada Morse.

March 11—Meeting — Members of the Sisterhood in a play entitled "The Bridge Club Meets"; solos by Mrs. Harry Greene.

April 8—Meeting — Passover program—Speaker, Miss Betty Ungar—Elocutionist, Miss Gladys Dirshan—Pianist, Miss Muriel Blickstein.

April 16—Theatre Party—"Higher and Higher."

May 13—Meeting — Book Review by Mrs. Maurice Finkelstein; selections by Sisterhood Choral Group.

June 3—Sisterhood Board luncheon meeting.

Oct. 7—Meeting — Musical program by Mrs. Nachman Fogel, pianist; Miss Gloria Hammer, soprano and Ralph Hollander, violinist.

Oct. 30—Annual Mother-Daughter Luncheon and Fashion Show.

Nov. 11 — Open Meeting — Mrs. Jean Serbin-Beder, speaker — Mrs. Louis Palatnick, pianist.

Dec. 9—Sisterhood Cultural Meeting—Mrs. Naomi Finkelstein reviewed Maurice Samuel's book "The Great Hatred" — Mrs. Betty Hechtman, singer.

YOUNG FOLKS LEAGUE ACTIVITIES

Cocktail Party and Midnight Supper—Jan. 13th.

Dance and Midnight Buffet Supper—Feb. 24th.

Meeting — Speaker Benjamin R. Epstein on the foreign situation — March 5th.

Meeting—Discussion on "The Jew" by George Rabinor, Sidney Marcus and Irving B. Loonin—April 2nd.

Conference of Young People's Leagues — "Cooperation for Alleviating the Plight of the Jews Both Here and Abroad"—May 19th.

Moonlight Party, Dance and Midnight Supper—June 8th.

Meeting—Election of officers, question bee, dancing—Oct. 8th.

Meeting — Round table discussion and concert—Nov. 19th.

Inaugurated Series of Sunday afternoon Cocktail Parties—Nov. 24th.

Cocktail Party, Buffet Supper and Dance—Dec. 14th.

Meeting — "The Purpose of the Y.F.L." a round table discussion — Dec. 3rd.

JUNIOR ACTIVITIES

Hakoach and Senior Girls Club Dance—Jan. 13th.

Shomrim-Center Girls Party—Jan. 13th.

Senior Girls Skating Party — Jan. 27th.

Junior League Post-Examination Dance—Jan. 25th.

Junior League Meeting—Hon. Wm. I. Siegel, speaker—Feb. 29th.

Junior League Meeting — Judge Emanuel Greenberg, speaker—March 7th.

Children's Performance — Magician, ventriloquist, Punch and Judy Show

—March 26th.

Junior League Social, Educational meeting and dance—May 9th.

Inta-League Social and Film entitled "Electrifying New York" — June 5th.

Inta-League Afternoon Social — Nov. 24th.

Junior League Thanksgiving Day Dance—Nov. 21st.

Inta-League Social — Old Time Movies and Dancing—Dec. 21st.

Junior League Musical—Dec. 19th.

Junior League Chanukah Dance — Dec. 26th.

Children's Entertainment — Comedy Juggling Act—Magician—Sonia-Stiller Dancers—Center Junior Dramatic Group—Dec. 30th.

PHYSICAL TRAINING COMMITTEE

Basketball Games at Center Court

B.J.C. vs. Prospect Y.M.C.—Jan. 1st.

B.J.C. vs. Allentown 'Y'—Jan. 7th.

B.J.C. vs. Knights of Columbus—Jan. 14th.

B.J.C. vs. Union Temple — Jan. 21st.

B.J.C. vs. Washington Heights Y. M. H. A.—Jan. 24th.

B.J.C. vs. Jersey City—Jan. 28th.

B.J.C. vs. 8th Avenue Temple — Feb. 4th.

B.J.C. vs. 92nd St. Y. M. H. A.—Feb. 11th.

B.J.C. vs. Hebrew Educational Society—Feb. 17th.

B.J.C. vs. Ohrbachs—March 10th.

B.J.C. vs. Captain Bobby Lewis & his N.Y.U. All Stars—March 17th.

B.J.C. vs. 8th Avenue Temple — March 24th.

Physical Training Committee Testimonial Dinner and Dance in honor of the B.J.C. Basketball Team, winners of the Eastern Jewish Center League; Trophy awarded by the Jewish Welfare Board—April 20th.

B.J.C. vs. Williamsburgh Y.M.H. A.—Oct. 20th.

B.J.C. vs. H.E.S.—Oct. 27th.

B.J.C. vs. Prospect 'Y'—Nov. 4th.

B.J.C. vs. West New York A. C.—Nov. 10th.

B.J.C. vs. Abbey Rangers — Nov. 17th.

B.J.C. vs. 8th Avenue Temple — Nov. 20th.

B.J.C. vs. J.C.H.—Nov. 24th.

B.J.C. vs. Union Temple — Dec. 8th.

B.J.C. vs. Col. Council, Knights of Columbus—Dec. 22nd.

B.J.C. vs. Ohrbachs—Dec. 29th.

CENTER CLUBS

Young Folks League—Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Junior League—Boys 18 to 21 yrs. and girls 17 to 20 years—M. Levinson, leader.

Inta-League — Boys 16 to 18 and girls 15½ to 17 years of age—David Fisch, leader.

Shomrim—Boys up to 16—Irwin Rubin, leader.

Center Girls—Girls up to 15 — B. Levinson, leader.

Maccabees—Boys up to 13½—Scymour Cohen, leader.

Tsofin—Sidney Wiener, leader.

Vivalets—Girls up to 13—Miriam Drexler, leader.

The Candle-lite Girls (up to 11 yrs.)—Lillian Port, leader.

Photography — Open to all club members—Alfred Friedman, leader.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years of age.

Class in Elocution and Dramatics—Hilde Albers, teacher.

—Rabbi Mordecai Lewittes, Director.

1940 BAR MITZVAHS

Howard Horowitz, son of Dr. and Mrs. Joseph Horowitz—Jan. 27th.

Samuel Zimbaum, son of Dr. and Mrs. Leo Zimbaum—Feb. 3rd.

Robert Wohl, son of Mrs. Fred Wohl—Feb. 17th.

Milton Feldstein, grandson of Mr. and Mrs. Henry Davis—Feb. 24th.

Sheldon H. Fein, son of Mr. and Mrs. George Fein—March 2nd.

Leonard Quittner, son of Mr. and Mrs. Carl Quittner—March 9th.

Billie Parnes, son of Mr. and Mrs. Paul Parnes—March 16th.

Peter Kaufman, son of Mr. and Mrs. Joseph B. Kaufman—April 6th.

Herbert Levy, son of Mr. and Mrs. Abraham Levy—April 13th.

Sabin H. Meyer, son of Mr. and Mrs. Benjamin Meyer—May 11th.

Howard Siegler, son of Dr. S. L. Siegler—May 18th.

Jason Windwer, son of Dr. and Mrs. Charles Windwer—May 25th.

Martin Katlowitz, son of Mr. and Mrs. Abraham Katlowitz—June 1st.

Alfred Lurie, son of Mr. and Mrs. Irving Lurie—June 8th.

Lawrence Elowsky, son of Mr. and Mrs. S. M. Elowsky—June 15th.

Edmund Ronald Lewis, son of Dr. and Mrs. Percy Lewis—June 29th.

Myron Halperin, son of Mr. and Mrs. Emanuel Halperin—Sept. 14th.

David J. Inkeles, son of Mr. and Mrs. Jacob Inkeles—Sept. 21st.

Robert Goldberg, son of Mr. and Mrs. M. Goldberg—Sept. 28th.

Julian Greenspan, son of Mr. and Mrs. Jacob Greenspan—Oct. 4th.

Morris Cohen, son of Mr. and Mrs. Emanuel Cohen—Nov. 9th.

Arthur Herman, son of Mr. and Mrs. Samuel Herman—Nov. 16th.

Paul Nathan Goldberg, son of Mr. and Mrs. Maurice E. Goldberg—Dec. 7th.

Sheldon Ira Levy, son of Mr. and Mrs. Harry Levy—Dec. 14th.

Maurice Uran, son of Dr. and Mrs. Arthur Uran—Dec. 28th.

CHAIRMAN and VICE CHAIRMAN of STANDING COMMITTEES
1941

Cemetery Committee — Nathan T. Schwartz, Chairman.

Civic Committee—Jacob L. Holtzmann, Chairman; Ira L. Rosenson, Vice Chairman.

Chevra Kadisha Committee—Louis Albert, Chairman; Henry Davis, Vice Chairman.

Forum Committee—Max Herzfeld, Chairman; Isaac Siegmester, Vice Chairman.

Grievance Committee — Albert A. Weinstein, Chairman.

Hebrew Education Committee — Frank Schaeffer, Chairman; Morris D. Wender, Vice Chairman.

House Committee—Hyman Aaron, Chairman; Louis Halperin, Vice Chairman.

Library Committee — Rabbi Louis Hammer, Chairman; Harry A. Harrison, Vice Chairman.

Membership Committee — Maurice Bernhardt, Chairman; Samuel H. Goldberg, Vice Chairman.

Physical Training Committee—David B. Kaminsky, Chairman; Albert Witty, Vice Chairman.

Publicity Committee—Louis J. Gribetz, Chairman; William I. Siegel, Vice Chairman.

Religious Service Committee — Abraham Ginsburg, Chairman; Leib Lurie, and Morris D. Wender, Vice Chairmen.

Social Committee—Saul S. Abelov, Chairman.

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The Brooklyn Jewish Center Review

BEGINNING

Alex Bein's Biography of Theodore Herzl

ESPECIALLY CONDENSED FOR THE "REVIEW"

Chaim Weizmann in 1941

By LOUIS LIPSKY

The New Passover Haggadah

Reviewed by DR. ISRAEL H. LEVINTHAL

Polish Anti-Semitism Preserved in Exile

AN EDITORIAL

The News of the Month

By LESTER LYONS

APRIL

1941

YOU'LL NEVER FORGET THE NAZI BOMBING
OF LONDON CIVILIANS LAST WEEK . . . EX-
PRESS YOUR SORROW FOR THE VICTIMS,
YOUR HATRED FOR THE MURDERERS, BY
CONTRIBUTING TO THE BROOKLYN JEWISH
CENTER'S CAMPAIGN FOR FUNDS TO SEND
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BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

APRIL, 1941 — NISAN, 5701

No. 31

POLISH ANTI-SEMITISM PRESERVED IN EXILE

THERE is some consolation in the reassuring statements made several days ago by General Vladyslaw Sikorski, Prime Minister of the Polish Government-in-Exile, when he was interviewed by newspaper representatives and when he later received a delegation representing the American Jewish Congress. It was evident that the General was somewhat disturbed by the blunt questions put to him concerning the anti-Semitic tendencies within the leadership of the Government-in-Exile set up in London. He assured his interviewers, however, that the present policy in Polish governing circles is: "Equal rights and equal responsibilities for all in the Poland to be reconstructed after the war," and that the anti-Semitic newspaper, *Jestem Polakiem*, was openly condemned by the Polish government.

Despite these attempts to placate the feelings of American Jews, there is mounting evidence that the expressions of friendship for the Jews, manifested by General Sikorski, are not shared by responsible personalities within the government itself and by leading Poles in England and in this country.

The influential and reliable *Jewish Chronicle*, of London, in its issue of March 28th, reported that the anti-Semitic Endek Party in London had begun the publication of an official fortnightly called *Mysl Polska* (Polish Thought.) Among its first contributors were Dr. Marian Seyda, the Polish Minister for Justice, and Mr. Folkierski, a member of the Polish National Council. The new paper, according to the *Chronicle*, is said to have obtained an official subsidy proposed by the Government and voted for by the Polish National Council. Two members, it is reported, voted against the subsidy.

Some time ago Deputy Yuzwick,

addressing the Polish Government-in-Exile, expressed himself in favor of the establishment of a Jewish Republic in Eritrea, East Africa, for the Jews of Poland because there would be no room for them in that country after the war. The Jewish representative, Dr. Schwartzbard, rightfully answered that the Jews have as much right to remain in that country as anyone else, having lived on the soil of Poland for over a thousand years.

Here in New York there has recently appeared a pamphlet written by H. Gluckowski, Secretary of the Polish National Council in the United States and head of the Polish Information Bureau, in which the writer attempts to visualize the future Poland after the conclusion of hostilities. Touching upon the Jewish problem he, too, suggests the evacuation of Jews. He goes so far as to declare that at least one million "superfluous" Jews be made to leave the country and thus help to solve the economic problem of Poland. He does not attempt to offer a place for them to go to, nor does he specify what makes one element of the population "superfluous" and the other essential.

Poland, in ruins, enslaved and degraded at the hands of the arch enemies of the Jew, is staking its future on the armed victory of the liberal democratic forces of the world. Its leaders in exile are preparing for the day when their homeland will once again be restored to the family of free nations of the world. To accomplish this they are hoping to gain the sympathy of America for the Polish cause and the support of the Jews in this country. A people seeking its own freedom should first of all prove that it knows how to respect the freedom of all elements of its population, regardless of race, color or creed. Poland, if we are to judge from the statements of some of its leaders

now in exile, has learned nothing from the catastrophe that has befallen it. Its leaders will have to free themselves from the prejudices of old to justify their demand for justice for the Polish people.

—J. G.

TWO DISTINGUISHED GUESTS

AMERICAN Jewry is singularly honored at this time by the presence of two beloved and distinguished leaders, the Chief Rabbi of Palestine—and therefore of World Jewry—Dr. Isaac Herzog, and the head of the World Zionist Organization and of the Jewish Agency, Dr. Chaim Weizmann.

The members of the Brooklyn Jewish Center join their fellow Jews in America in extending a sincere and hearty welcome to these two revered and honored leaders. Dr. Weizmann is no stranger in America. He has been with us at regular intervals, and we in the Center were privileged to have him address us on several occasions. He comes at this time on a most important mission: to arouse the Jews of this land to an awareness of their duty to safeguard the Jewish position in Palestine, and to acquaint our non-Jewish friends in America with the role that the Jews in Palestine are playing in Britain's defense of democracy in the Near East.

Rabbi Dr. Herzog has come to our shores for the specific task of saving the old and famous Yeshivoh in Lithuania by transporting them—their rabbinic leaders and students—to the Holy Land. He has the assurance of the High Commissioner's aid in this project if he can get the financial help the undertaking requires.

We hope and pray that the efforts of both of these leaders will be crowned with success. To both of these beloved sons of Israel we say: *Beruchim Ha-Baim*, blessed be ye in your coming to our midst!

—I. H. L.

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

“ביתנו לבן עצמנו”

An Intimate Chat Between Rabbi and Reader

AN announcement recently appeared in the Bulletin of Congregation Anshe Emet in Chicago, of which Dr. Solomon Goldman is the Rabbi, which I believe should give us—and all Jews in our Borough particularly—much food for thought.

Parents were notified that beginning next September all boys, before being permitted to become Bar Mitzvah in that Synagogue, or in any other synagogue affiliated with the Chicago Board of Jewish Education, would be expected to fulfill the following requirements:

1. A minimum of three years of attendance at a daily Hebrew School of recognized standing. Or,
2. Evidence of the boy's fitness to be Bar Mitzvah to be determined by the Board of Jewish Education or the Educational Director of the School, through examinations that will test the following:
 - a. His understanding of the Hebrew language, equivalent to what is expected of pupils who have studied for a period of three years;
 - b. Ability to read the prayers with a reasonable degree of fluency;
 - c. Understanding of the customs and ceremonies of Jewish life;
 - d. A knowledge of the major events and personalities of Jewish history;
 - e. Ability to read with understanding some of the early chapters of the Book of Genesis in the original.

Now this may seem a hard rule for parents who have neglected their child's Jewish education but who nevertheless want to carry out the tradition of having their son become Bar Mitzvah. But it must be evident to all parents that if the Bar Mitzvah ceremony is to be something more than a mere empty formality, a meaningless ceremonial in the life of the boy, it must be based on at least an elementary Jewish education.

I often watch the Bar Mitzvah lad on the pulpit, and notice the expres-

sion on his face—the expression of a boy who has been taught nothing except to repeat, parrot-like, the blessings and Scriptural reading. It seems to me that inwardly he himself mocks at the uselessness and meaninglessness of the entire procedure.

The announcement of the Chicago Synagogue may be too severe—a too sudden transition. It seems to me, however, that congregations could begin to demand certain intellectual requirements—small at first—and when the parents grew accustomed to the realism that there were requirements other than the preparation of the Maftir, then these requirements could gradually be increased and advanced.

Chicago, like so many other cities, is fortunate in that it has a city-wide Board of Jewish Education which supervises and directs *all* the Talmud Torahs and congregational Hebrew Schools. It makes it possible to set standard rules and regulations for all Synagogues. A parent cannot say to a Congregation, “If my son cannot be Bar Mitzvah in your Synagogue, I will take him to another.” In Chicago they have established some semblance of discipline and order in the field of religious education.

Here in our own Borough, we have no such central, authoritative, Bureau of Education. Every school and every synagogue is a power unto itself. If we at the Center adopt such a requirement for Bar Mitzvah as the Chicago community has, some parents might say, “We will have the Bar Mitzvah in another synagogue, where they are not so strict.” That is the result of the chaos and lack of discipline and unity that mark our organizational life.

But whether such a hard and fast Bar Mitzvah rule is adopted here or not, intelligent parents ought to give much thought to the significance of the Chicago announcement. They ought, of their own accord, resolve—and not a few months or even a year before the lad is thirteen years of age, but at least three or four years before that date—to initiate the boy in Jewish studies, so that when the

Bar Mitzvah day appears the boy will feel that he stands in the pulpit blessed with a knowledge that makes the entire ceremony meaningful and purposeful in his life.

This announcement should serve as a challenge to the leaders in Hebrew education, both in our Center and in other institutions, to begin to give thought to this problem. The Bar Mitzvah ceremony is too important in a child's life to be permitted to become a meaningless ceremonial. It can be revitalized if parents and congregations will rise to the occasion and put significance into the event by basing it on Jewish knowledge through Jewish education.

Israel H. Leventhal

A LETTER TO THE EDITORS

HITLER is for peace and against the capitalistic system. So he said in giving his two main reasons for the war on Yugoslavia and Greece.

Stalin, Hitler's partner in the rape of Poland, Finland, Esthonia, Lithuania and Latvia, is also only for peace and against the capitalistic system. Hitler claims to be a Socialist and Stalin claims to be a Communist.

All the Communists and Fascists in this country are consequently also for “peace” and against our economic system. They are also terribly distressed about the mistreatment of India and Ireland by Great Britain. These people are so easily upset by injustices against weaker nations. But they do not seem to be a bit disturbed or concerned by Hitler's slaughter of countless people in Holland, Belgium, Norway, Denmark, Czechoslovakia, Poland, Austria, etc. They don't even talk or write about them.

Communists and Nazis who do not believe in the free press or free speech for their own countries are also bitterly complaining about the type of press we have here.

What better proof in support of our free press can one give than the fact that the *Daily Worker*, *New Masses*, *Social Justice*, *Friday* and *In Fact* are permitted to print anything they please or their foreign sponsors dictate? An anti-government newspaper in Russia or Germany could not last a day.

—NATHAN D. SHAPIRO

CHAIM WEIZMANN IN 1941

By LOUIS LIPSKY

THE demonstration which greeted the first appearance of Dr. Chaim Weizmann in New York could be interpreted in various ways. It was the crowd that always loves to come to "first nights." Dr. Weizmann was expected to reveal the secrets every Zionist wants to know — about the Jewish army, the attitude of the British government, the future of the Jewish National Home. Strangely, an aura that suggests mystery appears with Dr. Weizmann.

It was also a tribute to an undaunted leadership which has endured for over twenty-five years. His life has been complete absorption in the cause. Dr. Weizmann has been coming to the United States year in and year out for twenty years; he has spoken at meetings all over the country; he has made profound contact with hundreds of people; he is as much a public personality in the United States as he is in England and in Palestine, as he was—until recently—in France and Holland and Switzerland and Poland; and today he speaks with the same authority and influence in the Zionist movement as he did in 1921. Today as then, he symbolizes the corporate responsibility of the Jewish people for the building of the National Home. He symbolizes the unbroken solidarity of the movement. He directs its course and establishes its tone. He is the keystone of the structure it has taken forty years to erect. When he speaks from the platform he does not use rhetoric, indulge in flights of oratory, or give free rein to emotion; his restraint and understatement are maintained with rare fidelity; but everybody who hears him is conscious of the fact that through him the experience and responsibility of Zionist leadership finds its calmest and fullest expression.

* * *

Of what other national leader present when peace was made at Versailles can it be said that he still holds the confidence of the people he presumes to lead? All of them have passed off the stage of public life. Some of them died in the fullness of years, honored and respected; others lost the favor of their people; some are now in exile. Two men of that period still remain central figures on the world stage—Winston Churchill and

Chaim Weizmann. In the interval when he was not in power, Mr. Churchill stood on the sidelines in opposition, maintaining his leadership through sheer intellectual power; now he is the war leader of an England fighting for all that is best in the British Empire. With the exception of two years when the Zionist Organization was presided over by Nahum Sokolow, Dr. Weizmann remained continuously in power, continuously in the center of the leadership, although frequently the object of bitter personal attack; and with his people today begins again a struggle in the international field which is expected to bring the movement closer to its goal. He stood at the cradle of the birth of the Balfour Declaration. He is destined to play the chief part in the next historic chapter which, it is hoped, will tell the story of fulfillment.

* * *

What is the secret of Dr. Weizmann's political endurance?

From the days of Theodore Herzl, the Zionist approach to the political problem was through the way of friendship and sympathy. That friendship and sympathy was to be evoked from certain states and political leaders. Zionism had to create a party qualified to make a political alliance. Before that party came into being, friendship and sympathy were essential. Zionism did not deal with power, but with justice and sentiment. Herzl used the allegory of the lion and the mouse when he spoke to the Sultan; the mouse might be able to do the lion a good turn, for which the lion might be expected to be grateful. The good turn Herzl had in mind was the refunding of the Turkish debt. That good deed slipped out of Herzl's hands. When the Kaiser was spoken to, he was more concerned with a German protectorate and with the road to Baghdad than he was with the plight of the Jewish people. Herzl soon found himself in the position of a promoter who was nothing more than a middle-man. Not all his ingenuity could set up a scheme of genuine, mutual political interests. There was nothing he could pay for what he wanted of the world. Therefore,

he had to win friends, nurture them at all cost, and to look for more of them. The appeal was to justice, self-interest, religious sentiment, which could not so easily be supported by demand or threat. In the World War, we made a great deal of what the Jews had done to prove their claims to Palestine—the sacrifices they had made, the colonies they had built, the schools they were maintaining, the sympathies Jews the world over had expressed for the Allies in anticipation of the Balfour Declaration. But the Balfour Declaration was a jewel set in a mosaic of many motives, not the least of which was the imperial interests of England.

* * *

From the days when—as a professor of chemistry in Manchester—Dr. Weizmann made his first approaches to English statesmen, it was quite apparent that his most valuable asset was his ability to win good-will and sympathy, and to arouse the nobler feelings of the men with whom he discussed the Jewish question. He had to create good relations and to maintain them. He built his influence upon confidence, upon the reasonableness of his case. He had to take into account the state of mind, the manners and habits, of *vis-a-vis*. As part of this task, it was also important to spread the mantle of good-will to cover the Organization for which he acted. It was essential that both Ambassador and Government remain *persona grata* with the friends at Court. Whatever his personal feelings, no matter how provoked or tormented, this was essential for Zionist policy until out of the good-will and friendship, parallel with its growth, the substance of national values would be created in the Promised Land. He accepted that as one of the conditions of his Zionist life, and has never been able to visualize any rational or reasonable policy under any other theory.

* * *

It was a simple matter for Dr. Weizmann to maintain this calm, far-sighted approach, but not so simple for the Zionist movement. Within the forms of Jewish life, there are always some semblance of individual freedom

of opinion and freedom of action. In Jewish communities there was a reasonable degree of free expression. But all Jewish life was parochial. With the coming of Zionism, Jewish life stepped upon a world stage. All that was free and democratic in that life—extending beyond the community—poured itself into the Zionist movement. The Zionist Organization was the first international Jewish body which was conducted in a public, democratic way. Within the circle of Zionist life there was freedom, and ideas varied and clashed. Zionism was never a well-ordered, well-managed affair, deferring to social restraint. It had all the vigor and recklessness of a people long frustrated in expression, and now finding freedom to speak its mind. In Zionist affairs, the amenities had to take a back seat. Audacity, rudeness, controversy, demagoguery, personal and group ambitions—all of them settled in the cauldron of Zionist life, which had its congresses, its conferences, its public meetings, its newspapers. Leadership had to bring ordered action out of this clash of individualities and groups. The mass either backs leadership without reserve, or breaks it without remorse. To survive in this struggle, leadership must be made of stern stuff. It must be resilient and enduring. It must have the ability to maintain its seat at the rudder, in the stormiest weather. It must be able to give and to "take."

The Zionist leader is called upon to be a speaker. He must be able to expound his ideas, and to defend them. He must win support through speech. It is a fact that Dr. Weizmann has been unfortunate in his speaking to Zionists. How many times has he been right in policy but wrong in speech? How often did he speak of things the Zionist movement did not want to hear, and how often have these indiscretions made him the center of revolt which threatened the policies he pursued? His utterances at one time in Berlin, at a meeting of the Actions Committee will be remembered. He gave expression to his ideas of a "bi-national" state, which produced an upheaval of opinion which almost unseated him on the spot. How often, when we were enraged with England, did he speak as if he were defending the policy of the Mandatory Government? And yet, in spite of the provocation he often excited within Zionist circles, he has carried

on through these many years and has maintained his vision, his good nature and his stronghold on the confidence of Zionists. He remains the most exciting personality in Zionist leadership because he has been the indispensable Ambassador, speaking the truth to both sides, at the same time, conveying to his own people the feeling of utmost faith in the things they believed in and in the feelings that excited them. At no time was there any dissonance in spirit and in faith between Dr. Weizmann and the Jewish people. At all times it was felt that he was a limb of the Jewish body, that their loves and hates were his, their sentiments and aspirations were his. This has always been best expressed by Dr. Weizmann's discussions in public with the others—those who were not with us. It is in his addresses to the "others" that he is superb. In these public utterances, what he says may not always be in accord with programs or with issues of the day, but through his mouth speaks the quintessence of Zionism—the dignity of an appeal, the persuasiveness of a reasonable thought, the deep emotion of a conviction about a matter of justice.

In short, it may be said that he has maintained his leadership through these stormy days because his spirit and mind were chained to faith, and this faith was re-enforced by good common sense. He never allowed the goal to be obscured by feelings of indignation, the desire to give vent to a sense of outrage. Herzl was burned out after less than eight years of strenuous political activity. His disappointments were unrelieved. Dr. Weizmann has had the good fortune of being from his earliest days a disciple of the essence of Achiad Ha'Am's thought, and then a believer in the thesis that the growing national strength of the Jewish people had to be utilized—with sanction or without it—in the building of Palestine. As the representative of the political ideal, he operated simultaneously in the two fields with the same intensity and the same confidence of ultimate victory in both. A disappointment in one direction was compensated for in the other. He used the slightest political advantage for the maximum possible practical effort, and vice versa. This alternation of program made life and leadership possible and bearable. It enabled him to maintain his good humor, not to take things too serious-

ly, to be always neither too "high" nor too "low."

The world set up in 1918 is now broken beyond recognition. It will have to be reassembled and reconstructed if a civilization based upon justice is to be made to work again. The destructive forces of the new barbarism have smashed the old Galuth and created a Jewish world of unparalleled suffering and endless wandering. Since 1918, the Palestine of the Mandate has become a Jewish Palestine capable of absorbing hundreds of thousands and of becoming, through its own strength, that Jewish State of which Herzl dreamed. Because the tragedy of Jewish life is so appalling and involves so large a part of Jewish life, the cooperation we expect at the hands of the Victorious Democracies will have to be adequate to enable the Jewish people to cope with the situation. Dr. Weizmann received the Balfour Declaration as the head of the World Zionist Organization. It will be his good fortune—when peace comes—as President of the Jewish Agency, to negotiate for the fulfillment of the Balfour Declaration. More power to him!

THE END OF A BLUNDER

It is good news that the internees' camp at Huyton, England, is to be closed down, and that the Nazis and anti-Nazis (many of them Jews) who were confined there, in, as far as the anti-Nazis were concerned, uncomfortable proximity, will in future be kept in separate camps. How irksome and cruel to the anti-Nazi inmates their undesired association has been! That the step now taken has been so long delayed can be excused only by the mass harrasing duties that have weighed on the responsible authorities. But better late than never. The Government Department has had the manly honesty to confess a mistake and rectify it. Dictators never by any chance do that. They are always "right," however evil or disastrous the consequences! There is not much doubt but that public criticism, restrained and accurate, played its part in the undoing of this blunder—a further tribute to freedom of opinion and criticism which obtains only in democratic institutions. Criticism has never closed down any of the German concentration camps or mitigated their devilries.

—From the *London Jewish Chronicle*

THE NEW PASSOVER HAGGADAH

Reviewed by DR. ISRAEL H. LEVINTHAL

THE festive Seder, which Jews in every part of the world conduct on Passover Eve, is not only one of the most popular and beloved institutions in Jewish life, but also one of the oldest in the annals of our history. Its striking features, its novel arrangement, and even a large portion of the Haggadah recited at the Seder, are all recorded in some of our most ancient literary records.

There is hardly a ceremonial in Jewish life that can boast of such a tremendous influence over Jewish life and character as can the Passover Seder. Great literary figures, both Jew and non-Jew, have endeavored to portray in prose and in verse the remarkable hold that the Seder has upon the Jewish heart. Certainly, much of that influence is due to the Haggadah, that little book that told the story of the Passover in such a quaint and fascinating manner and that served as the Service, or Ritual at the Seder table.

That a new edition of this Haggadah was necessary no one will deny. It is almost tragic to see the cheap and commonplace Haggadah sold for a few pennies or given away free as an advertising medium, that is used in so many schools and homes at the Passover season. It is an evidence of the cheapening of our entire Jewish life. There was, and is, a crying need for an edition that will be beautiful in appearance, attractive in form, with a text that shall be readable, and an English translation that shall be intelligent, meaningful and interpretative. Above all, in our day, when so many are unfamiliar with the historical background of many of these unique symbols and ceremonials, there is need for intelligent and authoritative explanations, explanations that shall help to make the Seder a living and vital portrayal of the message of the Passover epic.

There have appeared in recent years in Palestine, in Europe and also in America, a number of such new Haggadahs. Some are artistic and a joy to the eye. There is the edition, for example, published in London by the Soncino Press more than seven years ago, and edited by that fine historian and scholar, Dr. Cecil Roth. All these editions, however, have fail-

ed to become popular simply because they are rather expensive. When a family at Seder needs four or five Haggadahs, it is hard to expect it to spend two, three or five dollars for a Haggadah. There was therefore, a great need for a finely published and edited Haggadah at a price within the reach of the average person.

The Reconstructionist Foundation has now endeavored to meet this need. Under the editorship of Professor Mordecai M. Kaplan, the leader of the Reconstructionist movement, and Rabbis Eugene Kohn and Ira Eisenstein, there has appeared what they term "The New Haggadah."

Praise must be given to the Reconstructionist Foundation and to the editors for having recognized the necessity of such a volume. At least, this group thinks of Jewish religious needs. It is not content merely to drift aimlessly along and to let Jewish religious life become stagnant. It aims to do things, tries to instill the breath of life into the dry bones of our religious observance.

But with all due respect for the motive which prompted this group, it must be admitted that this New Haggadah is a sad disappointment. It fails to measure up to the needs of the day from every standpoint.

First of all, its very outward appearance is disappointing. Bound in a baby pink colored cover, adorned with a childish illustration, one gets the impression that here is a volume for a kindergarten child, and not for an adult, or even a young person. This impression follows you as you begin reading the first few pages. You feel that you are reading the text for a children's performance in some religious school. The very invocation to be read before the Kiddush: "Behold this cup of wine! See its warm glow!" only adds to that illusion. And so the first question that the book arouses is, "For whom was it meant?" Was it to be a child's Haggadah? If so, it fails because of its continued sermonizing, because of the numerous additional Midrashic and poetic passages that it contains. If it was meant for adults, and especially, as we are led to believe, for intelligent adults,

it fails again because of yet more reasons.

The very first thing that disappoints you as you open the book is to find that it reads from left to right, not as all Hebrew books do, from right to left. That is not a slight neglect. This reviewer had the experience of noting the reaction of such an arrangement when he happened to show the book to a prominent and intelligent Jewish layman who visited him. Before he read one page, this man said in a shocked manner: "Did you notice something strange here? It reads from left to right!" This reaction is enlightening. The average Jew who wants to use a Haggadah wants to feel that he is using a *Hebrew Book*, not an English book. It may have an English translation, English notes, English readings, but it must bear the character of a Hebrew book. According to some of the ancient teachers, the very script of the Hebrew language is sacred. The form of a language is as sacred to the language as is its content, for the form marks the distinctiveness of that language. The way the Hebrew letters are read is part of that form, part of that distinctiveness of the language which make it sacred.

One of the unique features of the ancient Haggadahs, and also of some of those recently published in Palestine and in Europe, is the illustrations for the various incidents recorded in those tales. One could write a volume on the influence of the Haggadah on art. And yet, even in this vital aspect, this New Haggadah fails. The illustrations are all of one type, and fit for very young children. (Although children would soon find them monotonous and repetitious.) What a fine opportunity the editors had to reprint some of the famous illustrations of classical Haggadahs of ancient times and of the middle ages! With the presence in America of such a noted authority on ancient Jewish art as Rachel Vishnitzer, of Berlin, with our own Jewish Theological Seminary Museum and its rich storehouse of illuminated and illustrated Haggadahs and Haggadah manuscripts, with the Museum's Curator, Dr. Paul Romanoff, at their ser-

vice, what wonderful opportunity was theirs to produce something that would be an artistic joy! Or they could have illustrated the various themes with drawings by some of the new artists in the new Eretz Israel.

The one thing that is praiseworthy in the book is the music prepared by Judith K. Eisenstein, to which many of the passages, hymns and folk songs are intended to be sung. The music that is given is well done, but there is not enough of it. They are the same melodies of *Echod Mi Yodea*, *Chad Gadya*, and the others that have been sung for years in our Hebrew schools. They should have been included, but in addition there should have been a second, and even a third melodic version for most of them. The main effort must be to avoid monotony. If on both Seder nights, and each year, one sings this one tune, its beauty is soon lost. This reviewer recalls vividly the many beautiful melodies, Yemenite and new Palestinian, that he heard when he was privileged to celebrate the Seder in Jerusalem. These alternate, newer musical creations, should have been used too. They would help to enliven the Seder, and to add to its joy and beauty. We are confident that Mrs. Eisenstein, fine musician and student of Jewish music that she is, could easily have prepared this additional music had the editors realized their importance.

Now we come to the more important aspect of such a project; the historical and explanatory notes for all the rites and customs of the Seder. Here is a field where we certainly had a right to expect much from the pens of such a group of editors. And one need not press the importance of such a feature. If the Haggadah is to be serviceable to the modern Jew, it must enlighten him as to some of the essential historic reasons that explain the origin of these quaint and unique customs. But here again we meet with disappointment. In many cases there are no explanations given at all, as for instance, why in *Urchatz* the hands are washed without the pronouncement of the usual benediction. One looks in vain for any explanation of the origin of the meaning of the folk songs with which the Haggadah concludes. In many cases, where explanations are offered, they are not historical at all, and they are trite, and at best, sermonic. Thus the explanation why parsley is dipped in salt-water (p. 8) may make a nice text

for a sermon, but it is certainly not based on historic fact. Or the explanation of the *Afikomen* (p. 9) or of the cup of Elijah (p. 105). While these are true, as far as they go, they are void of any historical background. If one compares the fine intelligent notes that are given by Dr. Cecil Roth in his Haggadah, one can realize how far short this new Haggadah falls in this important respect.

The reviewer has purposely left for the last the discussion of the most important aspect of the project, the English translation and the text itself. Certainly, here we had a right to expect much needed editing. But again—disappointment, and disappointment of the keenest kind. We are told in the introduction that “the English version of the text is in large part a paraphrase, rather than a translation of the Hebrew.” That is as it should be. We have always felt that the classic texts of our Liturgy should never be literally translated. Such literal translations have no meaning whatsoever, and even help to destroy the beauty of the original. Paraphrase is essential, but it must be true paraphrasing, retaining the *spirit* if not the *letter* of the original; it must not be substitution of something that has no connection with the words of the text. And even when paraphrasing, one must use judgment in preserving certain psychological factors that are very essential. Take, for example, the famous *Mah Nishtanah*, which means so much to the questioning child. When the child reads that on all other nights we may eat *chametz Umatzoh*, he instantly pictures the contrast between the Matzoh before his eyes, and *which he may also eat* throughout the year, and the *chametz* which cannot be eaten on Passover. But take this strange paraphrase-translation: “On all other nights, at every meal, *we have bread, or rolls or hallah*; why, tonight do we have no bread at all—but only Matzoh?” Or read the translation of the incident in Benai Berak (p. 22): “Once upon a time, Rabbi Eliezer . . . had dinner together in the village of Benai Berak,” etc. There is no intimation that these scholars thus observed the Passover Seder—one might just as well understand the text to mean that they met for a social evening at a dinner party one Monday evening! And then the frequent sermons that abound throughout the volume. This reviewer happens to be partial to sermons—he ra-

ther enjoys a good sermon—but sermons have their place. Above all, there is this unique feature about a sermon: it cannot be repeated. To repeat every year the same sermon about the Matzoh that you find here on p. 10-11, or p. 67, must become quite trying and monotonous, to say the least.

The most difficult problem that faces one who undertakes such a venture is, of course, the editing of the text itself. Here, more than anywhere else, there must be care, understanding and sound judgement. One cannot and dare not be altogether subjective in such a matter. What may seem unnecessary, or even objectionable to me, may appear to have much meaning and much sacredness to others. If I prepare an Haggadah just for myself there may be some justification (and I admit this only for argument's sake) for me to suit my own whims and my own fancies. But if I prepare an Haggadah for Jews to use, I must be on my guard not to violate their tenderest feelings, and, above all, I dare not belie my people's beliefs throughout the ages.

Here, again, the question arises: “For whom was this Haggadah prepared? Was it to be used only by members of the Reconstructionist Group or by all Jews?” If the former, then of course no one outside that group has a moral right to interfere or to criticize. But I have reason to believe that that was not the intention, that it was meant for all Jews who feel the need for an intelligently edited Haggadah. And if that is the case, then it behooves the editors to have care when dealing with texts that have become part and parcel of the mind and heart of the Jewish people.

Let me cite here just three examples to make more clear what I have in mind. Our editors omit the narration of the *Makkot*—the ten plagues—evidently on the basis of what they explain in the Introduction: “All references to events real or imagined, in the Exodus story which might conflict with our own highest ethical standards have been omitted.” But do not the editors realize that their job is only half done, that they must erase that narrative from the Bible itself? As long as the Bible contains it, and as long as the child is taught that tale in the Bible, what sense is there in omitting it from the narration at the Seder? As a matter of fact,

these editors, being masters of the science of psychology, should know the psychological hold that this passage has on those at the Seder, as some wine is poured out at the mention of each of the plagues. What an opportunity they had here for emphasizing one of the loftiest ethical concepts by offering the explanation that some of the Rabbis gave for the pouring out of the wine at each reference to the plagues: "Because we cannot enjoy in full our wine while we think of the suffering even of our enemies." One gets the feeling that these editors just lacked the gift of interpretation. Is it not possible that the fault lies not in the text of the Biblical tale, but in the inability of these men to properly interpret the text? Like the Karaites, they seem to read just what their eyes see, without the gift of the deeper vision that was so characteristic of the great rabbinic masters, both of olden and modern times. What a striking and wonderful interpretation Dr. Weizmann gave to the plague of "Darkness" at the Third Seder celebrated this year in New York by Zionists when he described it as "the first blackout in history produced by the cruelty of Pharaoh." What the editors could have done, if they so desired, and if they still found their consciences troubled by this old narrative, was to add a note in which they could have given their own attitude towards this Biblical reference. No one would or could find fault with them for giving expression in a note to their "own highest ethical standards." But to omit this narrative altogether shows a lack of understanding and appreciation of the value of that tale, even if it is applied only to a modern defense of liberty and democracy against the onslaughts of the Pharaohs of our day.

The editors also omit the familiar passage of *Shefoch*, recited as the door is opened after the Grace is said. Here, again, their job is only half done, for they have to erase these sentences also from the pages of the Bible. As long as the Jew recites these verses when he reads the Psalms and the book of Lamentations, what right has any one to imply that they do not measure up to "our own highest ethical standards"? What an unjustifiable and unwarranted insult to our ancestors of the ages, who gave utterance to these *natural* and *altogether human* expressions of their righteous anger. One has but to read that very beautiful and historic explanation

given for this passage by Cecil Roth in his Haggadah to appreciate how these editors failed in the task of editing the Haggadah text.

And I come now to the third example, which reveals in striking fashion the thoughtlessness (I cannot think of a term less harsh) with which they approached their task. In the Kidush, with which the Seder begins, they have deliberately omitted those phrases or sentences that refer to God's election of Israel, to His making a distinction between Israel and the nations. This is not the place to enter into a theological discussion as to the meaning of *Israel's Election*, but certainly these editors will not deny that this forms one of the principal dogmas or teachings of the Jewish faith, a teaching emphasized by prophets, psalmists, saints and rabbis for the last 3500 years. It will take more than this deletion to eradicate this teaching from the heart of the Jew. Evidently the editors were afraid of what our enemies may say—that we, too, *Lehavidil*, like the Nazis, feel our people to be the Chosen People, and that we too have something like a "race theory." But one need not be a great scholar to know the great distinction between the Jewish theory of being Divinely Chosen, and the Nazi theory of being the chosen race. If they felt that some Jews might have this misunderstanding, they could have given a note interpreting or explaining the Jewish concept. They failed to grasp the simple truth, however, that if the anti-Semite wants to hurl that charge against us, he will not be convinced to the contrary by the fact that in this text that statement is not found. He can still have recourse to the old, and very much used, Haggadah, and to every prayer-book and Bible found throughout the world today. Again, for these "conscientious objectors" to this teaching that gave faith and strength to the Jew throughout the ages they might have added in a note the instruction that "Reconstructionists who find these sentences objectionable to their conception of theology or ethics may omit these phrases." But for the editors to delete these passages and thus to confuse the mass of Jews as to the meaning of one of their principal Jewish teachings is an act that must be characterized as unjustifiable, to say the least.

I do not mean to imply that everything in the present Haggadah text

must be retained. There are a number of passages, as, for example, the Rabbinic elaboration on the *Makkoth* theme, that do not form an essential feature of the text, that may very well be omitted. Poems like, "It Happened at Midnight," and "'Tis the Offering of the Passover," can well be abbreviated to a single stanza, so that the theme, at least, is remembered. These omissions, in larger degree, have been made by the editors, but they are not of vital concern, and no one would find fault with this Haggadah if that were its only change. The tragic fault lies in the indiscriminate omissions and changes. There are additions, also, that have been inserted in the text,—quotations from the Bible and the Midrash. But this is not of vital concern. Personally, I would prefer for supplementary readings in such an Haggadah quotations from the great literary figures such as Jehudah Halevi, Achad Ha-Am, Bialik and others, dealing with the theme of freedom and liberty, the theme of the Egyptian deliverance and the coming emancipation, rather than the inclusion of the extra Midrashim and Biblical texts. That would at least have the advantage of impressing the reader with the continuity of the Jewish genius, and with the role that freedom played in the mind of the Jew throughout the ages. But I do not want to elaborate on this phase of the text.

It is with a great deal of pain that this reviewer writes in this fashion of this *New Haggadah*. He does so because his disappointment is so great. When he heard that this project was contemplated he looked forward in hopeful anticipation to its completion. There is no man in the American Rabbinate who is more thought-provoking in religious discussions, who is more sincerely concerned with religious problems than is Professor Kaplan. Rabbi Kohn is possessed of a fine philosophic mind and a truly spiritual soul. Rabbi Eisenstein, though of the younger school, is a good student and possesses fine literary ability. We had a right to expect something of real value from their united efforts. But, alas, our expectations were not realized. This is not the Haggadah that can in any way meet the demands of our day for that which is essential to bring life, beauty and meaning to that ancient, yet ever modern, ritual and ceremonial, the Passover Seder.

THEODORE HERZL

A NEW BIOGRAPHY

By ALEX BEIN

Translated from the German by MAURICE SAMUEL

THE ancestral background of Theodore Herzl, like that of many another national hero, is very imperfectly known. According to a family tradition his father was descended from Spaniolo Marannos. Far back in the line two brothers had been compelled by the Inquisition to abjure their Judaism and enter a monastic order, but they clung in secret to the faith of their fathers. Having attained positions of importance in the order, they were sent abroad on a confidential mission and took advantage of this long awaited opportunity to flee. After sundry adventures they reached Turkey, and there renounced the religion which had been forced upon them. From one of these brothers, the legend tells Herzl's father was descended.

Research so far has failed to transform this legend into anything more substantial. What we do know is that the ancestors of Theodore's grandfather, Simon Loeb Herzl (1806-1879), came from Bohemia, Moravia and Silesia. They settled in Belgrade after that city had passed under Austrian rule with the Treaty of Passarowitz (1718); there they achieved a moderate degree of affluence and married into local Spaniolo families. But Belgrade became Turkish again in 1739, whereupon the Herzls migrated to the town of Semlin which lay within the so-called Austrian "Military March."



Theodore Herzl and his children photographed in his study.

The *Review* is proud to announce that through arrangement with the Jewish Publication Society, of Philadelphia, it is able to publish a condensation of Alex Bein's biography of Theodore Herzl, recently issued by the Society. This comprehensive work, widely known in Europe through the German and Hebrew editions, incorporates all the available data on Herzl's life, and brings our knowledge of the founder of Zionism up to date.

This condensation was made by the editors of the *Review*. There will be three installments, of which the following is the first.

Two of the three sons of Herzl's great-grandfather, Leopold (Yehuda Leib) Herzl yielded to the temptations held out by the non-Jewish world. Or perhaps it may be that what drew them away from the circle and faith of their fathers was the impulse to pursue to the end the process of assimilation once begun. If this was so, the third son, Simon Loeb, Theodore's grandfather, has in him a similar streak of consistency operating in the opposite direction, for he recoiled all the more sharply into his Jewish loyalty. He observed with scrupulous care the ancient commandments and usages, sounded the *Shofar* on *Rosh Hashonah*, and on *Yom Kippur* led the congregation in the *Kol Nidre*.

Simon Loeb Herzl died at a very advanced age, when his grandson Theodore had already reached his twentieth year. It would have been extraordinary if the old man had not, on his annual visits to Pest, where his son lived, frequently spoken of Alkalai and of his plans and dreams. Who knows whether it was not then that the young and sensitive spirit of Herzl received the decisive imprint which was to determine the course of his life?

In any case, it is quite certain that in this respect young Herzl owed nothing to his father. Jacob Herzl did not dissolve his bonds with Judaism—but he did not draw them very close, either. Custom and up-

bringing had made him a Jew, and he remained one. The story of his life is simple, straightforward and direct, just as the man himself was a typically energetic, capable and diligent merchant. At the age of twenty-one he left his native town of Semlin to settle in the city of Pest. Fourteen years later—that is, in 1870—he was a director of the Hungaria Bank, for it is in this capacity that he is inscribed in the school record of his son Theodore.

Not a little of his success may be ascribed to his wife, nee Jeanette Diamant, whom he married in 1858. She was the perfect mate and comrade for a man of his type.

Of the ancestry of this interesting woman we know even less than of her husband's. Her father, Hermann (Gabriel Hersch) Diamant (1805-1871), Theodore Herzl's maternal grandfather, was a native of Pest, and early in his life had established himself comfortably in the clothing business. He has left behind him the reputation of a clever, witty man, with strong free-thinking tendencies. His wit, as well as his intelligence, he passed on to his daughter Jeanette, who in turn transferred them to her son, Theodore.

Theodore (Tivadar) Herzl—or, to give him his Hebrew names, Benjamin Ze-ev Herzl—was born on Wednesday, May 2, 1860, in the city of Budapest. His childhood impressions must have been happy ones. The relationship between his parents was one of deep love strengthened by mutual respect for the qualities each needed in the other; if anything, there was in Theodore's childhood an excess of affection and attention rather than the opposite; and to this was

added the proximity of his maternal grandparents, the Diamants.

His earliest and nearest playmate was his sister Pauline, a year older than he and the image of her mother. With her he learned to read, to her he first declaimed poetry, and she made other playmates almost superfluous.

Almost next door to his father's house rose the liberal-reform temple, a red-brick building in Moorish style, its towers, almost one hundred and fifty feet in height, lifted with a strange, foreign effect above their surroundings. To this house of worship the little boy went regularly with his father on Sabbath and Holy Days. At home, too, the essentials of the ritual were observed, with particular emphasis on the celebration of two festivals, Chanukah and Passover, the feast of lights and the feast of the Exodus.

At about the age of twelve — so Herzl told Reuben Brainin—he read somewhere in a German book about the Messiah-King whom many Jews still awaited and who would come riding, like the poorest of the poor, on an ass. The history of the Exodus and the legend of the liberation of the King-Messiah ran together in the boy's mind, inspiring in him the theme of a wonderful story which he sought in vain to put into literary form.

This experience acquired a deeper psychological meaning if we connect it with the time of his *Bar Mitzvah*, one year later. Only a few weeks had passed since the celebration of the Passover, and no doubt the history and the ritual had found him all the more sensitive in view of the solemn religious apotheosis which was

Theodore's parents, Jacob and Jeanette Herzl, and his sister, Pauline



approaching for him. Then came the ceremony of the *Bar Mitzvah* itself. With all the solemnity proper to the occasion, Herzl was called up to the Torah and read forth the portion for which he had been prepared—an experience never forgotten even by less sensitive natures than his. For the first time, he, as the center of attention, faced a large audience, and stood next to the *hazan* before the unrolled Torah, the mind tense, the soul receptive, the spirit awaiting something extraordinary and memorable.

It may be to this period of re-awakening Jewish sensitivity, of heightened responsiveness to the expectations of his elders, of resurgent interest in Jewish historical studies (according to the testimony of one uncle)—it may be to this period that the dream of a dedicated life belonged. It is almost certain, too, that for the great event of the *Bar Mitzvah* the old grandfather of Semlin came to Pest. About this time, again, Alkalai, that early, all-but-forgotten Zionist, passed through Vienna and Budapest on his final journey to Palestine. Whether or not each one of these circumstances had a direct effect on the boy, the whole complex surrounds his *Bar Mitzvah* with the suggestion of the mission of his life, and, certainly, occasion was given for the awakening in him of the feeling of dedication to a great enterprise.

As a sort of counterpoint we learn that a wave of anti-Semitism was then passing through young Herzl's school. In the spring of 1873 the period of expansion ensuing on the union of the two cities came to a close, a depression followed, competition grew sharper, and Herzl's father among others lost all he had. It should be borne in mind that this period saw the birth of modern political anti-Semitism in Germany, Austria and Hungary. The Emancipation of 1867 had been followed by a large increase in the Jewish population of Budapest; as against this, Magyar nationalism had grown stronger and taken on a radical character. The stage was therefore set for an intensification of anti-Semitism, reaching its climax in the Tiszar Eszlar ritual murder trial in 1882.

In 1875 Herzl left the Technical School. He now prepared himself for admission to a classical institution of learning. He had always taken private lessons, even while attending the Technical School, in French, English



Theodore Herzl

and piano playing. For the next few months his education was entrusted to private teachers.

To this period of his transfer to the Evangelical Gymnasium, or High School, belongs the story of his love for Madeleine Kurz, of whom we know little more than she was of Herzl's own age and that she died young. In later years Herzl repeatedly wrote that she had been his one real love; it must have been a shattering experience, and must have led to a great deepening of his spiritual and intellectual qualities.

The productions which have survived out of those days build up a definite image of the man. He wrote essays, books and theatre reviews, feuilletons and poems; some of the reviews were accepted by the *Pester Lloyd*, then a newspaper of very high standing. He began a novel built up as an exchange of letters, after the style of Goethe's *Werther*. He wrote satires on the demagoguery of the members of the Reichstag. He struggled to define the basic principles of various literary art forms in order that he might see more clearly what he himself wanted to say. He took an active and eager part in the work of the "German Self-Education Society" created by the students of his school. The Jewish world, whose inferior position always wounded his pride, and whose obstinate separatism

seemed to him utterly meaningless, drifted further and further out of his mind. The deeper and more earnest his thoughts became, the more worldly and adult were his forms of utterance.

In February 1878 his only sister fell sick with typhoid fever, and in a few days was dead. It was a frightful blow to the parents; and for the mother, who was destined to see husband and son pass away, it was the first of a dreadful series. But it was no less frightful then for the brother. They had grown up together; they had been an ever-present help and encouragement to each other. Now there was a sudden emptiness, never to be filled again. That was death. From that time on he knew what death meant; he had gazed upon its countenance, which was to peer for evermore from the pages of his works. He never forgot his sister. He guarded every keepsake of hers like a sacred relic. His novel *Altneuland* was dedicated to her memory and his father's, and it is his sister's character which is reproduced in that of the clever, self-sacrificing, shyly lovable school-teacher Miriam.

Left alone to his parents, he drew closer to them. He felt it incumbent upon him to mitigate their sense of loss by giving them a double measure of love and tenderness and attention.

Within a week after Pauline's death the family moved to Vienna. Theodore had to make one more return to Budapest, in June of that year, to sit for his finals at the Evangelical Gymnasium. There he passed with only moderate success. Then he too abandoned for ever the place of his birth.

Herzl had already reached the decision to become a writer before he left Budapest. Rabbi Kohn, who visited the family during the time of their mourning, gave his opinion on the subject—to the effect that writing was not really a profession and career. The parents too felt that the writer needed an economic basis in some other activity. Thus it was that in the fall of 1878 Herzl enrolled as student in the law faculty of the University of Vienna.

His first act was to become a member of the *Akademische Lesehalle* or student cultural association. He found there the men who were to stand closest to him in this period of growth and in his first years of literary activity—men like Heinrich Kana and Oswald Boxer.

Herzl, who accounted himself a liberal and an Austrian patriot, plunged eagerly into the activities of the Society, attended its discussions and directed its literary evenings. His fellow member, Arthur Schnitzler, remembered many years later Herzl's sharp manner of utterances at these evenings. He seldom spoke at the larger gatherings; there he listened and took notes which afterwards were incorporated in his plans for literary work in satirical poems which he read forth on festive occasions. He had occasion, too, to deride certain Jewish fellow members, who in his view displayed an excessive eagerness in their loyalty to various movements.

This was the extent to which, in these days, he occupied himself with the Jewish question—at least externally. He concerned himself little or not at all with the official Jewish world which was seeking to submerge itself in the surrounding world. He seldom visited the synagogue. His impulses carried him beyond the old and out-lived sphere—as he considered it—which had no more significance for him; beyond the "invisible ghetto" into a more sincere and more aesthetic world, as the hero of his drama, *The New Ghetto* was later to express it.

SHORTLY after his admission to the University, he had already outlined a great comedy, *Die Ritter vom Gemeinplatz*, the theme of which kept on reappearing under different titles in subsequent enterprises.

In 1880 was printed the harmless and unimportant comedy, *Kompagniearbeit*. More revealing was the novel *Hagenau*, which Herzl completed in the summer of 1882.

One does not have to be a profound psychologist in order to reconstruct from these pictures and figures the character of their creator: a shy, proud spirit striving to build itself into an honest and essential being, penetrated with feelings of responsibility and justice. But that same spirit was also haunted by a nostalgic attraction toward the world of easy and superficial success; it was filled about all with admiration for the men who could unite both worlds in themselves—honesty, loyalty, and nobility within, and lightness of touch, worldly grace, the "French" inspiration in commerce with the world.

In March 1881, following on an address by the Pan-German anti-Semitic member of the Reichstag,

Schoenerer, who was winning a great following among the sons of the small bourgeoisie, the *Akademische Lesehalle* was dissolved. During the winter term Herzl became a member of the student Fraternity *Albia*. This duelling organization had not yet determined its political direction.

During the first term of his membership he participated daily from 1 to 3 and from 5 to 7 in the official duelling activities and even took a special course under the fencing master.

Hermann Bahr, who entered the Fraternity after Herzl, recorded later the unforgettable impression produced upon him in a casual encounter by the "exceptional though somewhat exotic beauty" of this tall young man and by his "gracious off-handed and mocking manner of address." A companion of his *Lesehalle* days remembers him from his liveliness and flow of wit. "The dark eyes," he reports, "were fixed penetratingly on the listener."

In February 1882 Herzl competed for three prizes offered by the *Wiener Allgemeine Zeitung* for the best feuilleton; he did not win so much as honorable mention. He took himself severely to task: "For three months I did nothing but dream of this. A whole month of unremitting labor I devoted to the writing itself. I experienced all the pangs of birth, all the ecstasies of creation, all the horrors of discouragement; I knew all the dark lifeless moments of the pitiful wretch whose head is emptied of ideas, whose hand is emptied of strength. And all for nothing! Am I really incapable of producing what seven other mediocre people have produced?"

Then, when two days later his feuilleton does after all appear in the *Wiener Allgemeine Zeitung*, he expresses himself with inflated modesty: "Pah! *Post tot discrimina* . . . It really wasn't worth the trouble to pick up the few shabby compliments I got for this 'achievement'."

We find him quarrelling with the Jewish question, too, in this diary. On February 8, 1882, he read Wilhelm Jensen's *The Jews of Cologne*, an episode out of the Jewish persecutions of the middle fourteenth century. The picture of human wretchedness afforded by the medieval ghetto lay like a stone on his heart; that pain was relieved only by the generous emotions and the humane outlook with

which the author had informed the work.

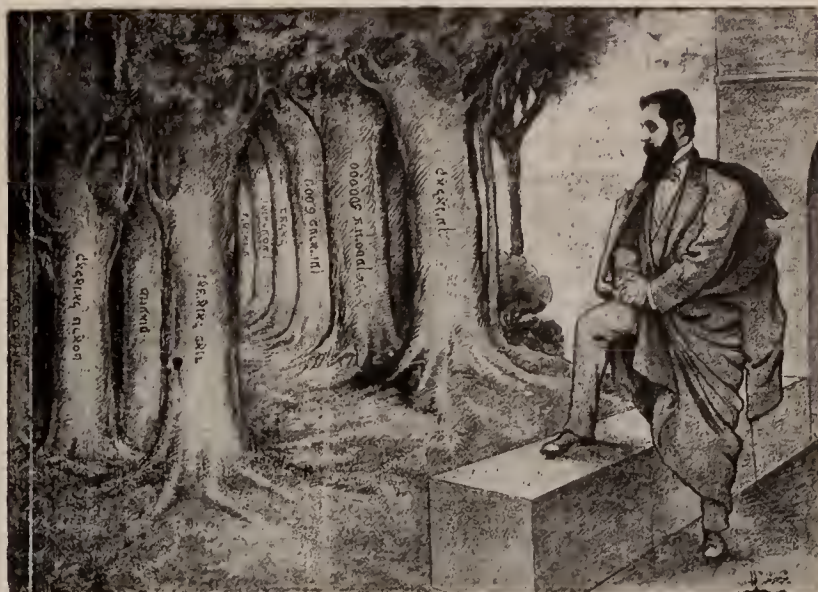
"In the eyes of Jensen," he writes, "the Jews, too, emerge as a sort of aristocratic people which has come down in the world (God! How they have come down!); and then sometimes they make the miserable impression of those descendants of ancient aristocracies who are capable of everything—save earning an honest living by the labor of their hands." Still, Herzl found an excuse in the pressure of the outside world and—quaintly enough—in the prohibition of intermarriage which prevented the Jews from improving their racial stock. It was his conviction, according to the notes from that period, that only intermarriage could lead "to the improvement of the figurative and literal racial profile," and thus lead to a satisfactory solution.

The day after he made these observations Herzl read Eugen Dühring's book, *The Jewish Problem as a Problem of Race Moral and Culture*—the first and most important effort to find a "scientific," philosophic, biologic and historical basis for the anti-Semitism which was sweeping through Europe in those days (1881). Dühring saw the Jewish question as a purely racial question, and for him the Jewish race was without any worth whatsoever. Those peoples which, out of a false sentiment of humanity, had permitted the Jews to live among them with equal and sometimes even with superior rights, had to be liberated from the harmful intruder, had to be de-Judaized. Inasmuch as the Jews could not be settled in a state of their own, they had to be dealt with on the basis of special enactments.

The observations set down in his diary burn with indignation: "An infamous book . . . If Dühring, who unites so much undeniable intelligence with so much universality of knowledge, can write like this, what are we to expect from the ignorant masses?" Were the Jews really what Dühring said they were, a miserable and revolting race, without a single decent trait of character? "But how could a race so devoid of gifts and character have resisted for a millennium and a half the inhuman pressure of a surrounding world? How could it do this without possessing something good?"

The passionate reaction to Dühring's book, breaking forth in every

*An artist's
conception of
the tasks
facing Herzl*



sentence written down by Herzl, shows us how deeply he had been moved, and how fearfully he had been shaken in his belief that the Jewish question was on the point of disappearing. We shall find echoes of this experience in the pages of *Judenstaat*.

But whether he willed it or not, whether he knew it or not, the reading of Dühring's work was the beginning of a deep process of change. How could it be otherwise? The impression he carried away from the experience remained with him for the rest of his life. He himself said in later years that his serious and troubled preoccupation with the Jewish problem dated from that point.

In the fall of 1883 he completed a one act comedy, *The Hirschhorn Case*, and sent it to the popular actor Ernst Hartmann with the request that it be submitted to the Hofburg Theatre, the leading institution in Vienna. Herzl's ambition could take no lower flight. In a somewhat affected letter he described the play as "the offspring of a union between legalistic boredom and a passing young man who calls himself modestly 'the great inspiration'." Hartmann sent back a friendly reply and forwarded the piece to the Hofburg Theatre, which rejected it.

He tried his luck with feuilletons, and hit the mark from time to time. But the rejection slips continued to accumulate.

There was a compensating factor in his life; if the world at large refused him recognition, his parents tried to make up for it. Their lives were dedicated to the welfare of their son; their utmost admiration was reserved for him. They provided him

with the means for frequent journeys. He passed the summer months on the Austrian countryside, he visited his relatives in Budapest, he went on a trip to Switzerland in July 1883, after which he had passed—and none too easily!—his second legal examination. In May of 1884, having finally graduated as Doctor of Laws, he set out, via south-west Germany, for Paris, the dream world of his literary ambitions.

On July 30, 1884, Herzl was admitted to the bar in Vienna. His student days were over. A new era opened for him, with its challenge to prove whether or not there was something in him to establish and proclaim to the world. His youth was finished.

On Aug. 4, 1884, Herzl entered on his law practice in the service of the state. Until December 13 of that year, he was attached to the *Landesgericht* or Court of General Sessions, working on criminal cases; from then till April 15 of the following year he was attached to the *Handelsgericht* or Court for Commercial Disputes; and then, from April 15 to June 14, he was back at the *Landesgericht*, working on civil cases. When, in June, he was transferred to the provincial *Landesgericht* of Salzburg, the Presiding Judge of the metropolitan *Landesgericht* commended him for his abilities, his diligence and his faultless behavior. A similar attestation was given him later by the Court of Salzburg.

But from the beginning his juristic work played a secondary role in his life. The writing of briefs was subordinated to the writing of sketches

and outlines of literary creations to come.

Yet it was in Salzburg that he took the final and fateful decision to devote himself exclusively to literature without the economic covering protection of the legal profession. He had, as we shall see, achieved a certain reputation as a feuilletonist, enough at any rate, to justify his faith in his own talents. He had, above all, the ceaseless urge to write. And then there were his parents, who loved him and believed in him, and who attached even less importance than he to the business of achieving economic independence with the least possible loss of time. Here, as a matter of fact, was one of the strongest driving forces in his hunger for success: his pride found it intolerable that he should still be dependent—perhaps for a number of years to come—on his parents, even though, or perhaps because, he considered them the “best” parents in the world, and loved and honored them as parents have seldom been loved and honored. All these considerations led to his final resolve; and on August 5, 1885, he withdrew from the service in order to seek fame and fortune as a writer.

Brimming with hope, he set out on a journey which was to be the introduction to his literary life. He went first to Belgium and Holland in order to acquaint himself with the art masterpieces of those northern countries.

But on the high excitement of that journey followed inevitably the dullness of ordinary days, with the laborious struggle for the right word, for recognition, and—now added to the rest—the need to earn at least a part of his keep by his pen. In what ludicrous contrast with the splendor of his dreams with the actuality of some of his works; for sixty gulden a month he wrote a weekly column of silly jokes for a humorous periodical by the name of *The Flea*. But he did carry on industriously toward the completion of the comedy, *Mutter-sohnchen*, which he had begun in Salzburg. In November he submitted it to his parents and to friends. They found it good. So he packed it, together with *The Hirschhorn Case* and *Tabarin* (based on a sketch by Catulle Mendes), into a bag and left for Berlin, to seek a producer.

During his stay in Berlin copies of the *New York Staatszeitung* arrived from overseas with reports—which were soon reproduced in the German

newspapers—that Herzl's one act comedy *Tabarin* had been played in New York by the famous actor Mitterwurzer during his tour, and had been enthusiastically received. This announcement, together with the letters of introduction he carried, and his own winning personality, opened for him all doors, and he was re-



Professor Boris Schatz, founder of the Bezalel Art School at Jerusalem, with his portrait bust of Herzl

ceived everywhere with utmost friendliness.

The visit to Berlin had resulted in valuable connections and in no less valuable insights. But the longed-for stage success in the German capital had evaded him. Not one of its many theatres accepted any of his plays.

None of the persons who had declined to produce his plays had put his talents in question, while in the field in which he could now show a definite degree of achievement, namely that of the feuilleton, his reputation was steadily increasing. The notices of the successful production of his *Tabarin* in New York, together with his widening circle of acquaintances, were opening for him the editorial doors of the big newspapers. In some of them he was already regarded as a steady contributor.

Thus the range of his connections and relationships widened from year to year, and when he travelled again it was an ever-widening audience that waited for his impressions and observations.

In October 1886, he tried his luck again in Berlin, this time with the new comedy *Seine Hoheit*, a satire on the power of money in bourgeois

society which evaluates all human beings according to their possessions and transforms even the human emotions into commodities to be bought and sold. As it turned out, Herzl's second visit to Berlin was more important for his journalistic than his dramatic career. He renewed and deepened the acquaintanceship which he had begun that summer with Arthur Levysohn, editor-in-chief of the *Berliner Tageblatt*. The acquaintanceship became a friendship growing warmer through the years. Levysohn at once recognized the journalistic talent of the young man; he was eager to find advancement for him and did in fact a great deal in that direction. He commissioned Herzl to send him a regular weekly article from Vienna for the *Berliner Tageblatt*, a kind of commentary and review. This was more than Herzl really had expected.

The over-exertion in the pursuit of success, the futile knocking at the doors of the theatre, disappointments of one kind and another, resulted in an attack of depression during the winter of 1886-87. The physical symptom was a painful pressure at the back of his head. Herzl did his best to conceal his condition from his mother, but she was not to be deceived and strongly urged upon her son a journey to those southern lands which had so often brought healing to creative spirits.

We find the same tone in all the feuilletons of that journey—the calmer, more patient spirit, the easier tempo of work, the proud determination to let each achievement ripen to perfection. They read more easily, they are not forced, they are less programmatically witty, they are much more individual and independent in conception and language.

The Italian journey proved to be Herzl's conquest of the press. With it he entered on his career as an accepted writer. On April 1, 1887 he returned from Italy and on the 15th he was installed as the feuilleton editor of the *Wiener Allgemeine Zeitung*. He had arrived.

But he did not retain this position long, for on July 15 he was no longer on the editorial staff of the paper. Just about this time he was apprised that this comedy, *Seine Hoheit*, had been accepted for production by the Wallner Theatre in Berlin.

It was an important year for Herzl. That same summer appeared his first

book, a collection of articles, sketches and stories under the rather unfortunate title of *News from Venus*. Some of the material had already appeared in print; some was new. The unifying theme was love as it comes to expression in a variety of circumstances and societies. It was all light, chatty, and distinguished in a minor way.

THESE fragmentary productions of Herzl's pen are relatively unimportant when placed side by side with his later creations; they are not those masterpieces of craftsmanship which he was yet to produce in the realm of the feuilleton. But the best of them are already luminous with those characteristics which stamp the inspirations of his maturity; originality of perception, clarity of outline, gentleness of expression, perfect balance between content and phraseology.

In February 1888 his comedy *Seine Hoheit* was produced by an excellent cast in Prague, and was well received by public and critics alike. On March 18 the play was transferred to Berlin. The Berlin critics were for the most part generous in their treatment of the beginner. There were a few sharply negative pieces, but in the big newspapers the comedy "was either mildly praised or gently criticized." There was, however, complete unanimity in the allusions to the "superb feuilletonist."

Invitations now poured in on him from countless newspapers. There remained only one more citadel to be stormed—the illustrious *Wiener Neue Freie Presse*. And this he achieved effortlessly with his feuilletons on his summer travels.

During all the years of his upward struggle he had longed for the woman who was to be his comrade throughout his life. The dream of this fulfillment stares out from page after page of his published works and his private letters; sometimes it glimmers between the lines, sometimes it finds explicit utterance. Except for that one shattering experience of his adolescence, Herzl had not, during the years of his early manhood, known life and disappointment in their most powerful manifestation, even though there are not wanting numerous hints of emergent love and quick disillusionment.

In his student period Herzl had already frequented the home of the Naschauer family. Joseph Naschauer was the son of an immigrant from

Bohemia. A man of wide culture, with special emphasis on Jewish philosophy and literature, Naschauer was also an exceptional business success. His youngest daughter, Julie was born in Budapest on February 1, 1868, and was therefore eight years younger than Herzl.

The time of their first meeting is unrecorded; it appears that at first he paid little attention to her. In any case, there is no mention of her name in his diaries or letters before February 1886. Indeed, he records that in January of that year he fell in love with a thirteen year old child, Magda Fuchs. "Magda! Whom eleven years ago I carried in my arm—just when I had fallen in love, for the first and only time in my life, with her aunt Madeleine, then fourteen years old, and since dead. In the years between I have known the touch of love, but not the full weight of its hand." Such is the entry under the date of January 10, 1886.

The little one, with whom he danced at a children's ball, hardly noticed him. And, toward the end of February, we have the first mention of gold-blond-blue eyed Julie. It began with a "touch of love"—a *Liebelie*, to the untranslatable Viennese term—a few stolen kisses, and a light intoxication which deepened into something of permanent power and significance.

As soon as he observed that the girl was more deeply implicated than he (or perhaps than he admitted himself to be), a sense of honor moved him to break off the relationship between the daughter of a rich man and an as yet unsuccessful writer. But after six months the relationship was resumed. "I have found my dear, good Julie again," he wrote on September 7, 1887. "My last and latest love. She has always loved me. I am going to marry her. I have already told her so."

His exertions carried him far within the next few years. On July 25, 1889, the marriage was celebrated in the watering place of Reichenau. Thither the young married couple returned, too, after their eight-week honeymoon in Switzerland and France, to await the completion of their home in the Marcus Aurelius Street in Vienna.

The letters which passed between Herzl and his wife after their marriage have not yet been made available to the biographer, and we find

little in other sources on which to build the detailed history of their life together. Only the basic outline can be indicated. It is quite clear that from the beginning there existed the seeds of discord. There was Herzl's mother, to begin with. She was an unusual woman, who idolized her son and who in turn was idolized by him. With the best intentions in the world, could such a woman share the love of her son with another woman? On the other hand, was it possible for this son to satisfy the possessiveness of his mother without throwing a shadow across the happiness of his wife? How was the daughter-in-law to adapt herself toward the mother-in-law, who sought not so much to instruct as to control her son's wife? How was the new wife to fit herself into the style of her husband, a style which his parents had understood so wonderfully? Julie came from a rich home; Herzl was comfortably off, but his external style was modest. Would she, who had until then known no duties and responsibilities, have the understanding and imagination needed in marriage to a man who did not belong to the upper bourgeoisie, who was still developing, and whose temperament was not likely to harmonize at all points with the world she had known? And to come down to details, now that she was to be the wife of a well-known writer, one could almost say a famous writer, how was she going to be content with fewer dresses—she who knew so well how to choose and wear the best—than in her girlhood, or serve her guests less



Jewish National Fund Stamp
in honor of Herzl

lavishly, or think twice before she ordered a carriage?

The outcome of it was that Herzl, faced with a money-need he had not known before, had to press harder than ever toward stage successes. Un-

fortunately the first rush of luck soon died down. By the early part of September 1889, he had already completed a new comedy, *Was Wird Man Sagen?*, which dealt with the conventionality of fear of public opinion, and satirized the proneness of men and women to judge their deeds by the reactions of their class. The play was refused by the *Burgtheater* in October, but in March 1890 it was produced in Berlin and Prague, and was an ignominious failure with both critics and public.

Then followed a number of attempts with varying degrees of success and failure. There was the musical comedy *Das Teufels-Weib*. It was well enough received, but did not make up for the failure of *Was Wird Man Sagen?* Then Herzl collaborated with Wittmann in *Die Dame in Schwarz*, which was produced on February 6, 1890 by the *Burgtheater*, and was damned by the critics as hokum. Then followed the comedy *Prinzen aus Genieland*, which was excellently received at the *Carltheater* in Vienna on November 21, 1891, but achieved only a short run.

How was it that this successful and gifted feuilletonist could not achieve enduring success in the theatre, even when he put into his dramatic work something more than the play for popular acclaim? There are many reasons. The foremost—it would suffice of itself—was that he did not populate his plays with genuine, living figures. They were schematic, synthetic puppets, whose existence was justified by the witty things they said in behalf of the author. They were inventions, not the transcriptions of observation.

Early in October Herzl received a telegram from the *Neue Freie Presse* asking whether he would accept the post of Paris correspondent. He replied at once in the affirmative, and without even returning home, proceeded to the French capital at the end of the same month.

Herzl had spoken enthusiastically to his parents about the glory and distinction of that position: "Heine was a Paris correspondent. So were Lindau and Wittmann. Singer of the *Neue Freie Presse* and Blowitz of the

Times had almost the rank of ambassador."

He had come to Paris alone, and had taken up his quarters in the Hotel Rastatt, in the Rue Douon. In November 1891, his wife joined him there, seeking a reconciliation. We gather, from indirect reports, that in the course of the months that followed some sort of reconciliation was effected. But the marriage remained what it was, a clash of interests and personalities; there were perpetual conflicts between husband and wife, between daughter-in-law and mother-in-law. For Herzl remained permanently bound to his mother. How much the world at large, and how much the Jewish world in particular, owes to his unhappy marriage! In one of his most mature philosophical pieces Herzl rehearsed the story of a man whom he invented as the symbol of his own condition, a man whose home life had been so embittered by his marriage with an unsuitable woman that he finished up by running away to Africa, where he became a famous discoverer!

Be that as it may, Herzl's transformation from the writer into the national leader and statesman, which occurred within the ensuing years, awakened no understanding in his wife. Her life did not keep pace with his. She remained what she had been until her marriage with him: a beautiful, spoiled, hysterically sensitive woman, easily—and, it seems, without reason—stirred to jealousy. She was an affectionate mother. It was indeed,

this common love of their children which held the marriage together, and gave Herzl the strength to go on. "Children," wrote Herzl in 1893, when one of his children fell sick, "are equally sources of joy and pain, and love for them is rooted in both causes alike." As early as 1892, when his wife and children came to join him, he wrote to his parents: "Life has recovered its charm for me."

Herzl was done with his career as success-hunting playwright. He threw himself seriously and diligently into the journalistic craft. He observed with close attention all that went on about him, and listened with sharpened ears. But the moment had not yet come for the unveiling of a mission within him. Only, he was on the way; the process of preparation had begun. How, in this mood of his, could he possibly have avoided clashing with the Jewish question?

In January 1892, there took place in Paris the trial of a certain Laurent, a clericalist and anti-Semite, who had conducted shady dealings on the stock exchange while in the employ of the secret service. The failure of his get-rich-quick schemes had led to his arrest. In his self-defense Laurent tried to cast upon the Jews the blame for the leakage of information from the archives of the secret service.

On February 24 and 27 of that year, and again on March 2, the *Neue Freie Presse* printed long letters and reports dealing with a prospective Jewish colony in "Madian" (probably a



A group of children, students of the Hebrew School at the Brooklyn Jewish Center, visiting the grave of Herzl in Vienna.

misprint for Midian) on the north-west coast of Arabia. The project was the result of collaboration between a baptized Berlin Jew, Paul Friedmann, and a retired Prussian officer, Seebach; they had in mind, it appears, the founding of the beginnings of a Jewish state.

On February 22, 1892, the *Neue Freie Presse* printed a long excerpt from the reports of the American Investigation Commission on the persecution of the Jews in Russia, and on February 23 another detailed report (perhaps the work of Herzl himself) on the critical condition of the Jewish colonies in the Argentine, founded by Baron de Hirsch.

To that period belong Herzl's observations on the play *Prince Aurec* and his reports on the Burdeau-Drumont trial (July 15), which he attended, thus obtaining his first glimpse of that anti-Semitic leader; it was there that the cry of Drumont's followers, *A bas les Juifs!* was first heard openly in France.

From July 1892 on, the articles, reports and communications on Jewish matters became ever more frequent. A duel had taken place between a Jewish officer of the French army and a French anti-Semite, a duel which was only the beginning of a series. The climax of this miniature war was reached on June 24, 1892, when the anti-Semite le Marquis de Mores killed the thirty-four-year old Jewish captain and professor at the Ecole Polytechnique, Mayer. The incident created a storm in France and abroad; press and parliament alike were occupied with it; the Minister for War and the Military Governor of Paris declared it a national crime to introduce this sort of disunity among the officers of the French army, but they did not come out with an open declaration against anti-Semitism as such.

On August 31, 1892, Herzl, dealing with the subject as with all other subjects of public interest, summed up the general situation in a long report entitled "French anti-Semitism."

It was a frank and fearless document, but nowhere in it did Herzl indicate that he saw the way out.

Then he turned his attention to a book, *Les Anti-Semites en France*, by a former Boulangist, Mermeix. He praised highly "the distinguished calmness of spirit" and the "love of objective truth" which characterized

the work. The author, Herzl reported, "showed that it was possible to discuss the Jews quietly, without being at all prejudiced in their favor—What a change and a relief from the treatment accorded by Capucins and rabbis to this question, which has become such a source of income for publishers, national leaders and other businessmen."

WE see that by now Herzl is no longer content with a simple acceptance of the facts; he is looking for the deeper significance of the universal enmity directed against the Jews.

In July 1893, Herzl lived through those violent scenes in the French Chamber which were evoked by the implication of Georges Clemenceau in the Panama Scandal. At the end of the month he left Paris for a much needed rest, accompanied by his wife, and his three children, the last of whom, Margaret (always known as Trude), was born May 20, 1893. The family went to Lucerne, then to Austria. To this interlude no doubt belong his conversations with the publishers of the *Neue Freie Presse* mentioned two years later in his diary. The idea of a radical dissolution of world Jewry had gone on working in him, ripening gradually into an extraordinary plan.

The Jewish question—at least in Austria—was to find its solution with the help of the Catholic Church. Herzl's idea was to reach the Pope through the Catholic hierarchy of Austria, and to say to him: "Help us against anti-Semitism and I in return will lead a great movement amongst the Jews for voluntary and honorable conversion to Christianity."

"Voluntary and honorable" meant that the adult converts—with Herzl at the head—were to remain Jews, while agitating for conversion among the Jewish people.

Moritz Benedikt, Herzl's chief, naturally refused to have anything to do with the plan. Benedikt's argument that it was utterly unfeasible, and that the Pope would not even receive Herzl, had no weight with the dreamer who was trying to become a man of action. There was, however, one consideration which had some effect on Herzl: "Throughout one hundred generations your people has sustained itself as Jews. And you want to become the limit of that process. That is something which you



One of the numerous cartoons inspired by Herzl's vision

cannot and may not do." This appeal to his feeling for the relationship between father and son, for the dignity and meaning of past generations, went home with the man who was himself so loving and so faithful a son.

In any case, after this exchange of views he gave up his baptism plan.

It was a more earnest and more sombre man who returned to Paris in July 1893. Herzl's education was proceeding apace.

The inner apotheosis was drawing nearer and nearer for Herzl. Its footsteps rang ever louder in his spirit. In October 1894, they sounded on the threshold. On the nineteenth day of that month Herzl was in the studio of the sculptor, Samuel Friedrich Beer, who was making a bust for him. The conversation turned to the Jewish question and to the growth of the anti-Semitic movement in Vienna. A great excitement seized Herzl, and he left the atelier. On the way home the inspiration came to him like a hammerblow. What was it? The complete outline of a play, "like a block of basalt." Between October 21 and November 8, 1894, a period of spiritual intoxication, he completed *The Ghetto*, or, as he later renamed it, *The New Ghetto*.

The second installment of this new Herzl biography will appear next month.

THE NEWS OF THE MONTH

By LESTER LYONS

THE American Jewish Congress which, together with the American Jewish Committee, the B'nai B'rith, and the Jewish Labor Committee, comprised the General Jewish Council, has withdrawn from the Council. The Council was formed on June 13th, 1938 for the purpose of coordinating activities for the safeguarding of the rights of the Jews through a single body. The action taken by the Congress was on the ground that the Council had ceased to exist, except in name, by reason of its failure to make any effort to carry out the purposes for which it had been formed. In a memorandum presented to the Council, the Congress charged that the Council had neither achieved nor undertaken to formulate plans for cooperative action of its member agencies, that it did nothing to organize the defense work of the local communal organizations, that by failing to become a policy-making body it added confusion to the defense work in many communities, and that it was responsible for the development of a highly stimulated competition on the part of its member agencies. Referring to the fact that since the organization of the Council, Jewish life has "suffered a deterioration unparalleled in its history" the memorandum declares that the Council "never discussed any of the Jewish questions arising out of the war, took no decisions, issued no statements, uttered no word of light or leading." The withdrawal by the Congress followed the defeat of a resolution calling for the formal dissolution of the Council.

Dr. Chaim Weizmann, President of the World Zionist Organization, has predicted that following the war the statesmen of the world would be much more ready to take up the Jewish problem with every possibility of an advance over the present position of the Jews. In advocating the formation of a Jewish army in Palestine, Dr. Weizmann said that "we want to constitute a volunteer, recognized force—the Jewish military force—for service against the common enemy of mankind. It was our bitter privilege to be singled out by him (Hitler) for the first of the most unrelenting of his hatreds. It should be our privilege

to give our answer in the fullest measure wherever he is to be encountered on the field of battle." Declaring that the exploitation of anti-Jewish passion has always been one of the most valuable instruments to the forces of evil and that for that reason the whole

NAZI RAGE REACHES INTO HEINE'S GRAVE

A radio broadcast from Germany reports that the grave of Heinrich Heine in Paris has been desecrated and demolished and no trace of the grave left.

world had to uproot such disease, Dr. Weizmann said, "The Jew is not only used as a scapegoat. He is also used as a weapon. The mass deportations of Jews, mass expulsions of refugees are intended to cause unrest in the countries which give them asylum. The creation of a vast refugee problem is in the interest of the Nazi program for sowing the seeds of hatred and prejudice. Whenever a refugee problem can be developed that situation will benefit the totalitarian forces. That is why the problem of Jewish homelessness becomes vitally bound up with the world problem as a whole. That is why the task of rebuilding the Jewish National Home in Palestine becomes a responsibility of the entire world."

The importance of Palestine as a haven for refugees was emphasized by Dr. James G. McDonald, Chairman of the President's Advisory Committee for Refugees, speaking as the principal guest at the Eastern Pennsylvania Conference of the United Palestine Appeal. Dr. McDonald said that "despite the important role Palestine is playing as a vital bastion in the British Middle East defense, it is still a great actual haven for Jews fleeing from the war-stricken, horror-blighted countries of Europe." He observed that since 1933 Palestine has absorbed for permanent settlement 300,000 European refugees, a number which is nearly twice as great as that of the immigrants to the United

States during the same period. Gifford Pinchot, former Governor of Pennsylvania, expressed his "profound respect for the superb foresight, generosity and sense of responsibility with which American Hebrews have provided for their own people who need help, and for many others, not their people, also."

More than 500 prominent government officials, educators, churchmen and civic leaders comprise the membership of the American Palestine Committee. This Committee, the chairman of which is Senator Robert F. Wagner, was formed to promote and facilitate the establishment of a Jewish National Home in Palestine.

During the last season the Palestine Symphony Orchestra gave 97 concerts in Palestine which were attended by over 112,000 auditors. The orchestra also gave 10 performances in Egypt as well as a number of special concerts and recitals for the military forces. During the 4 years of its existence the orchestra has rendered 170 compositions by 67 different composers.

The needs of the British military forces in Palestine have been caus-

HEBREW UNIVERSITY STILL EXPANDS

The Hebrew University in Jerusalem opened four new buildings on April 1st in celebration of its 16th anniversary. The new buildings will substantially increase the educational facilities of the University. One of the new buildings is the Institute for Jewish Science, another the Museum of Antiquity, a third a gymnasium, and the fourth is the Institute of Agriculture. The University now has 1259 students and a faculty of 135 of whom 52 are refugees.

ing a steady growth in the candy industry there. Over 600 persons are employed in candy factories in Tel Aviv and its suburbs alone. The Jewish production of eggs, vegetables and

Dairy articles in Palestine has been steadily growing. During the past two years the milk output has risen 15%, eggs 29 %,vegetables 71% and wheat 33%. Many new types of crops, including sweet potatoes, pumpkins and peanuts, are now being raised on a large scale for the first time.

Vitamin concentrates of importance for medical as well as dietetic purposes are being manufactured on a commercial scale in Palestine. One of these preparations is based on a patent developed by Dr. Chaim Weizmann in his capacity as the head of the Sieff Research Institute in Rehoboth.

A report of the statistical bureau of the Jewish Agency indicates that 19% of the gainfully occupied Jews in Palestine are engaged in agriculture as compared with 3% in the rest of the world. 25% are engaged in industry in Palestine against 36% elsewhere.

A short-sighted but persistent policy of the British authorities in Palestine has been the discouraging of the great development of Palestine's industry during the war. Such attitude is said to be based on a desire to carry out strictly the objects of the White Paper, the principal one of which is the curtailment of Jewish immigration. In the absence of an expansion of industry, the need for labor is reduced. Great Britain, however appears to be ready now to overrule the local policy inasmuch as it has sent a member of the British Ministry of Supply to Palestine for the purpose of conferring with Palestine officials and manufacturers on increased production of war supplies.

Over 1000 Jewish immigrants were enabled to reach Palestine last month. A group of 252 Jewish immigrants from Rumania included 202 children brought under the auspices of the Youth Aliyah.

An inquiry concerning the effect of refugee immigration on economic enterprises and employment is being made by the Committee for Selected Social Studies under the auspices of Columbia University. The Committee is at present making a survey of enterprises in order to ascertain how many new enterprises have been established by refugees as well as the

total number of jobs created by them. The Committee is soliciting data from anyone who has information on the subject.

The American Jewish Congress has established a Research Institute for Contemporary Jewish Affairs which is to be a fact-finding body directed by Jewish scholars and advised by a board of authorities on international affairs. Non-political in nature, the Institute will gather necessary material for the formulation of proposals for the restoration of rights for the Jews after the war.

The Jewish Section of the Inter-faith Committee for Aid to the Democracies has been established with headquarters in this city. The purposes of the Jewish Section are to secure needed supplies for Great Britain and to obtain the cooperation of all Jewish groups with the Inter-faith Committee. The immediate task of the Jewish Section will be the fulfilling of a pledge to obtain 200 mobile field kitchens for Great Britain at a cost of \$400,000.

A national German-American organization whose object is to combat Nazi propaganda has been formed in this country. Known as the German-American Congress for Democracy, this organization has instituted a campaign for aid to Britain.

The British Ministry of Food made special arrangements to meet the ration requirements of Jews during Passover, so that Jews would be able to obtain the food required by them during the holiday . . . A hostel for air raid sufferers has been opened at the Jews' Temporary Shelter in London. Persons of all religious faiths will be admitted to the hostel although it will be conducted in accordance with the Jewish religious faith.

Reports from Mauritius, in the Indian Ocean, where 1659 non-visa refugees were deported from Palestine, last December, indicate that these refugees are being treated well. They are being allowed to practice trades there and are being given by the government three pounds a month per person for maintenance.

A central organization for the Jews of Northern Rhodesia has been formed. This organization, which is the

50 ITALIAN JEWISH NAVAL OFFICERS ELIMINATED—BEFORE ITALIAN DEFEATS

The London *Daily Mail* attributes the defeat and rout of the Italians in the battle in the Ionian Sea to the elimination from the Italian Navy of 50 of its ablest Jewish Naval officers. Inexperienced Italians are said to have supplanted these officers, who were technicians and artillery specialists.

first ever established, includes the Jewish communities of five different towns in that British colony.

A conference of representatives of all Jewish communities in North, Central and South America will be held in Montevideo, Uruguay in July. This will be the first conference of its kind in history. The conference has been sponsored by the American Jewish Congress.

The Polish National Council in London is not yet free from anti-Semites. At a recent meeting of the Council a number of deputies contended that following the war the Jews should be evacuated from Poland. A Jewish deputy declared that a future Poland would need a Jewish population to reconstruct itself from the ravages of the war.

Because they did not possess the required documents for continuing their journey overseas 423 Jewish refugees were expelled from Portugal to unoccupied France. 51 of the refugees will leave shortly for the Dominican Republic.

For the purpose of instructing the students in anti-Semitism the high schools in Germany have introduced a Nazi version of the Shulchan Aruch, the Code of Jewish laws. The text of such version presents the Jews as barbarians who are attempting to dominate the world.

The Nazis have translated into Ukrainian the late Gen. Krivitzky's book dealing with the OGPU and are using it as anti-Jewish propaganda. The Nazis assert that this book is "proof" that the OGPU is a "purely Jewish institution" which is terrorizing the population of Russia.

Continued on page 23

BROOKLYN JEWISH CENTER ACTIVITIES

Rev. Robert Segal Guest Cantor April 26th

Rev. Robert Segal who is the cantor in one of the leading temples in Boston, Mass., and recognized as an outstanding interpreter of Jewish music, will be the guest cantor to officiate at our services on Sabbath morning, April 26th. Rev. Segal though a young man has already achieved a fine reputation in the musical world. He has interpreted many Hebrew, Palestinian folk songs as well as liturgical selections for the Victor recordings.

Board of Trustees and Governing Board Joint Meeting Thursday

The next joint meeting of the Board of Trustees and the Governing Board will be held on Thursday evening, May 1st at 8:30 o'clock. All directors and trustees are urged to attend.

Phillip Brenner and Pincus Glickman Elected Honorary Trustees

At the last meeting of the Board of Trustees Messrs. Phillip Brenner and Pincus Glickman were unanimously elected honorary trustees of the Brooklyn Jewish Center. Both Mr. Brenner and Mr. Glickman have served as members of the Board of Directors and the Board of Trustees for a great many years.

U. J. A. Dinner May 8th

The annual dinner arranged by the Brooklyn Jewish Center in behalf of the United Jewish Appeal will be held in our building on Thursday evening, May 8th. Mr. Edward M. M. Warburg, National Chairman of the United Jewish Appeal, will be the guest speaker. Reservations may be made at the office of the Center.

Moving Picture Club Entertainment

On Saturday night, April 26th, there will be a special moving picture entertainment shown at the Brooklyn Jewish Center. Members of the various clubs that meet on Saturday night are invited to attend. There is no charge. The entertainment will begin at 7:45 P.M.

Center's Campaign to Aid Great Britain

The campaign conducted by the Center to raise funds with which to aid Great Britain has been extended for another two weeks. Members who have not as yet made their contributions are urged to please send their checks in without delay. England's men, women and children need our immediate help.

Federation Bundle Party Tuesday, April 29th

On Tuesday afternoon, April 29th, at 2 o'clock, the Women's Division of the Federation of Jewish Charities is planning to have its annual Bundle Party at our Center, under the chairmanship of Mrs. Lazar E. Levinthal.

The admission "fee," a bundle of used clothes, will entitle you to the entertainment and refreshments of the afternoon.

The program will include the talent of Pauline Alpert, the "Whirlwind Pianist," R. H. Macy Puppet Fashion Show, and the singing of Sylvia Frouse.

Do come and bring your friends.

Sisterhood Board Meeting Monday

The regular monthly meeting of the Board of Directors of the Sisterhood will be held this Monday afternoon, April 28th at 1 o'clock. Members of the Board please attend.

Sisterhood Call For Knitters

Our Sisterhood is ready to supply wool to women who want to knit for Great Britain. All women who would care to aid Britain in this manner, may call for the wool at the Center information desk. The Sisterhood requests that all women who have already taken wool, return the finished product at their earliest convenience.

Women's Division U.J.A. Luncheon

The annual luncheon of the Women's Division of the United Jewish Appeal, will be held on Tuesday, May 6th, at 1 o'clock, at the Hotel St. George.

Reservations for the luncheon may be made through the Sisterhood of the Center, who will be represented by a number of tables.

Congratulations

Hearty congratulations and best wishes to the following:

Mr. and Mrs. Louis Kohn of 1410 Carroll Street on the occasion of the marriage of their daughter, Cynthia, to Mr. Samuel Wulwick on April 6th.

Mr. Al Loonin of 268 East 53rd Street upon his engagement to Miss Martha Marilyn Miller on April 11.

Dr. and Mrs. Henry Plotkin of 883 Park Place on the birth of a daughter to their children Dr. and Mrs. Toperman on April 9th.

Mr. and Mrs. Joseph Rose of 75 East 21st Street on the occasion of the birth of a daughter on April 15.

Bar Mitzvah

Hearty congratulations and best wishes to Mr. and Mrs. Maurice Kozinn of 615 Lefferts Avenue who will celebrate the Bar Mitzvah of their son, Harold A. at the Center, this Saturday morning, April 26th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of contributions from the following:

Taleisim

Mr. and Mrs. Nathan Salwen in honor of the Bar Mitzvah of their son, Harvey.

Prayer Books

Mr. and Mrs. Hyman Richmil in honor of the marriage of their son, Dr. Maurice Rachmil to Miss Beatrice Rena Young.

Mr. and Mrs. Nathan Salwen in honor of the Bar Mitzvah of their son, Harvey.

Mrs. Abraham Shapiro.

Library Additions During the Month

The following books are now available for circulation at the Center library:

"Out of the Night"—Jan Valtin.

"I Remember"—Abraham Flexner.

"What I Believe"—Sholom Asch.

"The Jew Faces a New World"—Robert Gordis.

"Pilgrims to Palestine"—E. E. Levinger.

"A Book of Jewish Humor"—R. Lears.

1941 STANDING COMMITTEES

Cemetery Committee — Nathan T. Schwartz, Chairman; Hyman Aaron, William Ball, William Feldstein, Isidor Fine, Moses Ginsberg, Pincus Glickman, Henry Gold, Sidney A. Gold, Benj. J. Kline, Samuel Rottenberg.

Civic Committee—Jacob L. Holtzmann, Chairman, Ira L. Rosenson, Vice Chairman; Saul S. Abelow, Murray T. Feiden, Joseph Heller, Ben Hyde, Sidney S. Leonard, Mrs. Harry Levy.

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Grievance Committee — Albert A. Weinstein, Chairman; Morris Dlugasch, Barnett Gabriel, Abraham Ginsburg, Harry A. Harrison, Joseph Heller, Max Herzfeld, Albert Joley, Morris M. Kurtin, Frank Levey, Mrs. Harry Levy, Lieb Lurie, Gustave Pincus, Mrs. A. Prince, Dr. Henry Plotkin, Barney Olch, Mrs. Lena Rosenman, Louis Rothstein, Heyman Schrier, Louis Simon, Samuel Stark, Samuel Strausberg, Nathan Sweedler, Louis Weinstock, Tobias Zwerdling.

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House Committee—Hyman Aaron, Chairman; Louis Halperin, Vice Chairman; Nathan Arvins, Meyer Chizner, Jack Chesner, Isidor Fine, Jacob A. Fortunoff, Moses Ginsberg, Pincus Glickman, Henry Gold, S. H.

Goldberg, Samuel Greenblatt, Harry Greene, Louis Kaplan, Samuel Koch, Arnold W. Lederer, Israel A. Levine, Barney Olch, Isidor Polivnick, Heyman Schrier, Harry Strongin, Morris D. Wender, Tobias Zwerdling.

Library Committee — Rabbi Louis Hammer, Chairman; Harry A. Harrison, Vice Chairman; Samuel P. Abelow, Irving L. Cohen, Samuel A. Doctorow, Jacob S. Doner, Dr. Jos. Feldman, Abraham Feit, Dr. Reuben Finkelstein, Abe Ginsburg, M. Ginzburg, Louis J. Gribetz, Dr. Jacob Halperin, Dr. Herman Hirschfeld, K. Karl Klein, Morris Levine, Julius Light, Mrs. Harry Levy, Samuel Pasner, David Mickelbank, Morris Neinkin, Samuel Stark, Nathan Sweedler, Bernard Weissberg, Leo Weitz.

Membership Committee — Maurice Bernhardt, Chairman; Samuel H. Goldberg, Vice Chairman; Alex. Bernstein, Samuel A. Doctorow, Charles Eichen, Barnett Gabriel, Joseph Goldstein, Milton J. Goell, Ira L. Gluckstein, Albert Joley, Samuel L. Kaplan, Leo Kaufmann, Morton Klinghoffer, Hyman Jasper, Ira T. Kraner, Israel Levine, Joseph Levy, Jr., Mrs. Harry Levy, Irving Loonin, Lester Lyons, Abraham Melker, David Michelbank, Aaron Pollack, George B. Rabinor, Herman B. Schell, Hyman Siegel, Albert Witty, Abraham H. Zirn, Tobias Zwerdling, Harry Zucker.

Physical Training Committee—David B. Kaminsky, Chairman; Albert Witty, Vice Chairman; Mrs. Charles H. Bellin, Alex. Bernstein, Mrs. Maurice Bernhardt, Bernard Fink, Dr. Reuben Finkelstein, Moe Goldstein, Dr. Samuel Koplik, Abraham Katlowitz, Irving Klein, Benj. Koven, William L. Kuhn, Dr. Abraham Levine, Al Loonin, I. Lowenfeld, David Nemerov, Samuel Pasner, Jack Passoff, Dr. Henry Plotkin, Aaron Pollack, Miss Helen Radosh, Louis Rothstein, Dr. A. H. Shack, Harold J. Silver, Mrs. Albert Witty, Abraham Weinstein, Nathan Wolfe, Dr. Samuel A. Wolfe, Mort Zimmerman, Abraham H. Zirn.

Religious Service Committee — Abraham Ginsburg, Chairman, Leib Lurie and Morris D. Wender, Vice Chairmen; Louis Albert, Mrs. J. D. Booth, Jacob S. Doner, Charles Fine, Michael Ginzburg, Morris Groden,

David Halpern, Joseph Horowitz, Joseph Levine, Isaac Levingson, Abe Mann, Morris Miller, Mrs. K. I. Ostow, Hyman Rachmil Frank Schaeffer, Joseph Stark, Samuel Stark.

Social Committee — Saul S. Abelow, Chairman; Martin Auerbach, Maurice Bernhardt, Harry Blickstein, Al Citron, Irving L. Cohen, Albert Joley, Ira I. Gluckstein,, Donald D. Graff, Dr. Herman Hirschfeld, Morton Klinghoffer, Ira T. Kraner, Maurice Kozinn, Sidney S. Leonard, Lazar E. Levinthal, Joseph Levy, Jr., Margaret Levy, Samuel Nicoll, George B. Rabinor, Charles Rubenstein, Dr. Henry C. Sandler, Herman B. Schell, Bernard R. Schulman, Mr. and Mrs. Albert Witty, Dr. Harry Zankel, A. H. Zirn.

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Committee on Delinquent Accounts —Morton Klinghoffer, Chairman. Herman B. Schell, Vice Chairman.

Speedy Recovery

Our best wishes for a speedy and complete recovery are extended to Mrs. G. Horowitz who is confined at the Jewish Hospital and also Mrs. S. Reich of 441 Crown Street.

Sabbath Services

Kindling of candles at 6:29 o'clock.
Friday evening services at 6:30.

Sabbath services, Parsha Shemini, will commence at 8:45.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:30.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service at 9:00 P.M.

Mincha services at 6:30.

Center Restaurant

The Center Restaurant is serving full course dinners and a la carte meals every Sunday from 12:30 to 5 p.m. The restaurant is open to members of the Center and their guests. Dinners at \$1.00 per person.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Antell, Charles

Teacher Unmarried
Res. 676 Williams Ave.

Proposed by Lester Lyons

Cramer, Milton

Plumbing Supplies Married
Res. 3602 Avenue J.
Bus. 20 Bergen St.

Proposed by Samuel Nicoll

Feiler, Sidney L.

Attorney Unmarried
Res. 692 Lefferts Ave.
Bus. 165 Broadway

Proposed by Alvin E. Moscovitz

Silverman, Samuel

Banking Married
Res. 605 Empire Blvd.
Bus. 89 Osborn St.

*Proposed by M. J. Bronstein
and Mrs. Phillip Brenner*

Stark, Henry J.

Accountant Married
Res. 860 E. 27th St.
Bus. 1440 Broadway

Proposed by Samuel Nicoll

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Mary Gasner

of 925 Prospect Place on April 13th, 1941.

To the family and relatives of the deceased the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence in their bereavement.

Condolences

We extend our heartfelt expressions of sympathy and condolence to the following:

Mr. Abraham Alpert of 719 Crown Street, David Alpert of 397 Crown Street and Leon Alpert of 631 Empire Blvd. on the loss of their father Zusman Alpert on April 11th.

Mr. Louis Gordon of 190 Sullivan Place who lost his brother Robert Gordon on April 15th.

Mrs. John Jaffin of 68 Sterling St. upon the passing of her mother, Mrs. Rosen on April 12th.

Mrs. Moses Spatt of 505 Eastern Parkway on the death of her brother, Leonard Silverstein on March 28th.

Club Notes

Shomrim—As the season draws to a close, two types of activity stand out in particular: cultural and athletic. An outstanding cultural activity was a series of discussions relating to the war as it affected the Jew, led by Herbert Storch and Ray Goldman. The basketball team has earned an enviable reputation. Especially fine was the work of Larry Goldstein, Danny Pressna, Sheldon Liebler and Everett Alpert.

Center Girls—A roof dance for May 24th is planned. A contribution to the U.J.A. was voted by the club.

Tsofini—The basketball team beat the Satans 8-3 and the Kingsmen Jrs. 15-13. Jewish current events were discussed at the meeting.

Vivalettes—Arts and crafts and social events have kept us busy. Our latest project was the making of gay felt belts.

Maccabees—The newly formed basketball team lost its first game, but we're hoping for better results in the future.

Candle-Lite Girls—The girls went on an outing during the vacation, visiting the Museum of the Jewish Theological Seminary.

Photography Club—A trip designed to get good snapshots was held on April 20th. The group visited the Bronx Zoo.

Palestinian Films at Zionist District

Two films not yet presented before the local Zionist District No. 14 will be shown at the monthly meeting on April 29th at 8:30 p.m. at the Brooklyn Jewish Center. The first film is called "Hope for Thy Children" and is produced by the Youth Aliyah of Hadassah. The second film is called "Hanita" and is produced by the Jewish National Fund. Admission is free to all. The meeting has been arranged by David Tannenbaum, president of District 14 and Rabbi M. Lewittes, chairman of the cultural committee.

Junior Congregation

In honor of her son, Morton's birthday, Mrs. Benjamin Levitt will serve the cake at the monthly Kiddush of the Junior Congregation. The girls of the Consecration Class have volunteered to act as hostesses.

COURSE OF LECTURES ON "THE EFFECT OF THE DEFENSE PROGRAM ON MARRIAGE AND THE FAMILY"

Mon. Evenings at 8:30 o'clock

APRIL 28th—

DR. LOUIS I. NEWMAN

Robbi, Temple Rodolph Sholom
"EUGENICS AND THE JEWISH
FAMILY"

DR. BERNHARDT S. GOTTLIEB

Psychologist and Lecturer
"PSYCHIATRY AND FAMILY
RELATIONS"

MAY 5th—

RABBI SIDNEY S. TEDESCHE

of Union Temple

"THE JEWISH FAMILY IN TIME
OF CRISIS"

DR. ABRAHAM STONE

Physician and Lecturer
"BIOLOGICAL PROBLEMS IN
MARRIAGE AND FAMILY
RELATIONSHIPS"

MAY 12th—

RABBI BENEDICT GLAZER

of Temple Emanu-El, New York
"YOUTH AND MARRIAGE TODAY"

Mrs. SIDONIE M. GRUENBERG

Director, Child Study Assn. of
America
"PARENTS ARE PEOPLE, TOO"

ADMISSION FREE — ALL WELCOME

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: May 1st

Subject:

"PRESENT ASPECT OF THE
LABOR PROBLEM"

Radio Speakers:
THURMAN ARNOLD
MATHEW WOLL
SUMNER SLICHTER

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

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Hotel Open During
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60 Minutes from New York

NEWS OF THE MONTH

Continued from page 19

Over 4100 Jewish enterprises have been liquidated by the Slovakia government between February 1st and March 15th. The government is said to be planning to require all Jews between the ages of 15 and 60 to undergo service in labor camps under military discipline.

• • •

The sale to Jews in Germany of vital foodstuffs such as milk, fish and meat is being drastically curtailed. Strong sentiment has been expressed in the Nazi press that the Jews be completely denied food cards.

• • •

A new wave of terror and persecutions in Poland has been launched by the Gestapo. Over 20,000 prisoners are in a concentration camp near Cracow where most of the deportees have been sent. Over 3,000 persons died in that camp during the past 8 months. More than 85% of the 100,000 Jews in Cracow have been deported. The remaining number have been confined to a ghetto. Following the escape of a number of persons from a Polish prison the Nazi authorities executed 100 Jews whom they had held as hostages.

• • •

The virtual elimination of Jews from any economic activity in occupied France is forecast by the increasing expropriation of Jewish-owned enterprises in that territory. A sweeping anti-Semitic measure recently adopted will prohibit non-Aryans from participating in any wholesale or retail business either as employer or employee.

• • •

All Jews residing in Italy have been deprived of their radios by the police. Such seizure was pursuant to a plan of the authorities to prevent persons from listening to "enemy" stations. In Italy the food rations of Jews have been severely cut so that the Jewish population is now practically on a starvation level.

• • •

The Vichy government is planning to take a census of all Jews in unoccupied France.

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CENTER'S OFFICIAL
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FAR Rock. 7-7100

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1236 Washington Ave.

Miami 5-7777



Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

FORETHOUGHT

- IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

The Brooklyn Jewish Center Review

Why A Jewish Army?

By JOSEPH BEDER

Theodore Herzl PART II

By ALEX BEIN

The Brooklyn Jewish Council Free and Independent

By LOUIS J. GRIBETZ

In Bloody Retrospect

By ALFRED WERNER

Jewish Names—How We Got Them

The News of the Month

By LESTER LYONS

MAY

1941

THE CENTER BULLETIN BOARD

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At the Old Fair Grounds of the Brooklyn Jewish Center

SUNDAY, MAY 25 — 4 p.m. to MIDNIGHT

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The Jewish Homemaker's Guild
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in the

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Wednesday, June 4, 1941

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

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No. 35

THE BROOKLYN JEWISH COUNCIL FREE AND INDEPENDENT

DOCTOR Israel H. Levinthal, President of the Brooklyn Jewish Community Council, has acted wisely in undertaking to explain to the delegates at its second annual convention the meaning of the Council's acceptance of a subvention from the American Jewish Committee. He said in substance that the gift was intended merely to give financial support to the Council and that it was not intended to and would not in any way or manner affect or influence the policies, programs or activities of the Council. Dr. Levinthal's statement undoubtedly signifies a realization that an explanation was appropriate, if not necessary.

Ever since it became known that the Council was being subsidized by the American Jewish Committee the public has been puzzled and confused. Since the ideology of the Committee is not universally accepted, the public could not understand how in such circumstances the Council could justifiably claim to be a "representative council" with "authority to speak and act in its (Brooklyn Jewry's) name . . . and to represent the Jews of the borough in all matters affecting the welfare of its Jewish population."

On the other hand, the Council, both in its structure and functions, is intended to represent all of Brooklyn Jewry. Why should the American Jewish Committee finance this Council? To say the least, the question has provocative interest. It need only be suggested that the American Jewish Committee does not generally finance councils. Moreover, the subvention in this case is not a transient or insignificant act—the Committee provides the major part of the Council's budget.

Is it possible, the public has asked, that the Committee supplied the money without exacting some conditions?

Has it imposed no restrictions, no drastic alterations in policies, exerted no pressure, set in motion no coercion? Is the Council merely an adjunct to the will of the Committee?

One can easily imagine and lend credence to the stubborn doubts that arose. The average man starts off with the basic premise that he who provides the money runs the show. Financial aid usually betokens control. It was suspected that analogous conditions prevailed here.

Dr. Levinthal's statement was therefore both timely and essential. It should serve to dispel all suspicions and doubts. No competent observer who knows the facts can dispute the correctness of his statement. The undeniable facts are that the Council has always been free and independent in its judgment and activities. To the writer's knowledge the Council has never manifested greater sympathy or cooperation toward the Committee than to any other organization.

Those who are given to facile generalizations may find it easy to conjure up here seemingly just criticism. But those who understand the earnestness of the leaders of the Council and what the Council is in fact doing cannot misunderstand the present relationship between it and the American Jewish Committee. That relationship is just as stated by Dr. Levinthal.

This writer is optimistic that in the future the Council will not be hesitant and indecisive in dealing with the problem of raising its budget by appealing to the public. Its right to speak and act for Brooklyn Jewry eminently justifies its soliciting the utmost measure of aid that the public can furnish it.

The Council is to be congratulated on its accomplishments during its

first year of existence, and there is every reason to believe that it will continue to carry on its good work and earn the respect and esteem of Jewry.

—LOUIS J. GRIBETZ

CENTER MEMBERS' MAGNIFICENT RESPONSE

WE have on many occasions taken pride in the generous response evoked from our members to various appeals for funds. And yet, the result of the dinner recently given for the United Jewish Appeal exceeded all expectations. There were no more than 150 men present on that occasion, but the sum announced as contributions made by Center members to the combined appeal—which included the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service—reached the all high of \$86,000. To this must be added the donations made by the women of the Center to the Women's Division.

What impressed those present at the dinner was not the amounts contributed, substantial though they were, but the spirit in which the contributions were made. For once, the task of the chairman, Judge Emanuel Greenberg, was easy. He no sooner suggested to a would-be contributor that he increase his donation than a favorable answer was forthcoming. No heart-rending appeal, no pleading, cajoling, or coaxing seemed necessary. It was a magnificent showing of wholehearted support—a 100% response.

The appeal for funds has not been concluded. The committee is communicating with all members who are in a position to give but who have not as yet made their contribution to this urgent call for help. We know that they will all follow the example of generosity set at the United Jewish Appeal dinner.

—JOSEPH GOLDBERG

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JUST BETWEEN OURSELVES—

“בינינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

BROOKLYN Jewry is at last growing up. It is strong — Brooklyn has the largest Jewish population of any city not only in America but in all the world. And yet, it is further behind in communal organization and planning than many a city with a much smaller Jewish population. And this holds true even in such elementary needs of a community as charity and philanthropy. The Charity Federations in many another city are far more inclusive, far wider in scope, and far more successful in actual financial support than the Brooklyn Federation has ever been.

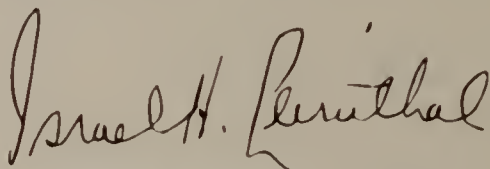
There are, of course, many interpretations and excuses that are offered to explain this strange condition. Brooklyn, we are told, is too close to Manhattan to be able to develop an independent communal spirit. Brooklyn is composed of many sections, widely separated from each other, thus making it difficult for them to develop a common communal interest.

The truth of the matter, however, is that the Brooklyn Jewish community, until very recently, was still in its infancy. It failed to show any evidence that it had matured in the sense of communal responsibility.

A new era in the life of our Jewish community began just a year ago with the organization of the Brooklyn Jewish Community Council. It was this step that provided the clearest proof that Brooklyn Jewry had grown not only in numbers, but also in vision and in responsibility. Those who attended the second annual convention of the Council last Sunday morning must have been impressed with these first signs of Brooklyn Jewry's coming of age. Here were delegates from Synagogues, Temples and Centers of all shades of religious opinion; delegates from all types of charitable and educational institutions, from national, cultural, Zionist, and defense organizations. All were united under one banner to promote the status of Jewish life and to create a healthy

bond of friendship and brotherliness among all the peoples of every faith in our borough.

With the growth of the activities and influence of this Community Council there must, and will, emerge a Jewish communal life that will be worthy of the Jews who live in the largest borough of the largest city in America.



BIBLE RECORDS FOR THE YOUNG

RECENT recordings have opened up a new world of enjoyment to the young listener. The alert parent, eager to purchase worthwhile recordings for his children can now obtain a delightful retelling of the Biblical story*.

The script of the Bible stories has been taken from Sholom Asch's excellent book for young readers, called "In the Beginning." The listener will hear of the creation of the world, of the first animals that roamed the earth, of how Adam named the animals, of the creation of Eve. The narration continues with the story of Noah and his ark, the Tower of Babel and its destruction, of Abraham and how he found God.

Sholom Asch knows how to attract the young listener. Many a whimsical and imaginative detail has been added that gives freshness to this oft-told tale. Adam learns of his own likeness in the crystal waters of a pool; Abraham learns wisdom from a worm hidden under a rock.

The author knows, too, how to weave in an effective Midrashic illustration. The telling of Abraham's discovery of God after studying the sun, the moon and the stars is told here; also the clever tale of Abraham's destruction of the idols.

The charm of the stories is greatly enhanced by Bernie Weissman's musical score. The narration is by David Niles and the recording by Moses Asch. The six records are in a beautifully illustrated album, containing the entire text of the recordings.

The reception of this venture can be summed up best by quoting one newspaper critic who wrote: "A charming album of records, sensitive, delightfully simple and richly poetic."

**In the Beginning* — Retelling of Bible stories for young listeners, by Sholom Asch. These records may be obtained through the Center.

—MORDECAI H. LEWITTES

JEWISH LOSSES IN LONDON RAID

RECENT bombings of London have inflicted considerable damage on Synagogues and other property of the Jewish Community, and resulted in the loss of many lives.

Several Synagogues — including a number of constituents of the United Synagogue and of the Federation — were seriously affected, necessitating in some cases the closing of the house of prayer.

Jewish cemeteries were bombed during the raids.

At least two Jewish clubs were hit, one, an old-established club, demolished.

A well-known market was badly bombed, and from the nearby flats and houses large numbers of people worked hard to rescue their possessions.

Jewish administrative offices suffered from blast, and the work of all departments was temporarily held up.

Among lives lost in the raids were those of several communal workers, including Mr. Myer Cash, the well-known President of the Order Achei Brith and Shield of Abraham.

During a visit to a badly damaged Jewish area in the East End on Wednesday, the King and Queen spoke to many of the residents and expressed admiration for the courage they showed in face of the ferocious onslaught from the air.

From the *London Jewish Chronicle*

WHY A JEWISH ARMY?

By JOSEPH BEDER

THERE is no longer a question of Palestine being directly involved in the war.

Three months ago, when I left Eretz Israel, the *Yishuv* hoped that Italy had been removed as an active partner of Hitler, and that there was no immediate danger of the conflict reaching it. But, as I was crossing the Suez and passing sunken ships which had been blocking the Canal for days, and as I discussed the situation with foreign correspondents, and heard the opinions of prominent Englishmen and Egyptians, it was clear that there was no reason to be over optimistic.

The latest developments in Lybia and in Greece, as well as in Iraq and Syria, placed before us the question—how many days—even hours, Palestine had to prepare itself in order to prevent a Nazi invasion.

Many months were lost in futile talk regarding the advisability of the creation of a Jewish Army. Today the situation is such that those who opposed a Jewish Army are now demanding it.

It is not the first time that Jews are organizing, or are willing to organize, Jewish military units for active war-time duties. In 1915 the famous protagonist of the Jewish legionistic idea, the late Vladimir Jabotinsky, together with Captain Joseph Trumpeldor, organized the first Jewish army. It served heroically in Gallipoli. In 1916-18 the same Jabotinsky organized Jewish legions in England and in Palestine, and a large group of prominent men in the United States enlisted over 5,000 men for this army.

Ten thousand Jewish legionnaires served in these legions and played an important part in the Palestine campaign. Jewish courage has been proven on many occasions and recognized by those who command them.

At present it is not merely a Jewish legion fighting only for Palestine that we are concerned with. The reason for the creation of a Jewish army is a much broader one and must be clearly presented.

Why are we demanding a Jewish army and why do we need it?

1. To any serious minded person, to one opposed to the Communist-Nazi front, it is clear that the Allies are fighting for democracy, for those

very principles of freedom and equality which were for centuries the basic ideals of Judaism and were presented to humanity by our Bible.

2. We demand a Jewish army because we are duty-bound to fight against Hitlerism, the barbarism of our time.

3. We ask for the creation of a Jewish army in Palestine, because we are the only national group in the Near East, except the Greeks, whose loyalty to the Allies is unquestioned.

4. Only a Jewish army can assure the Jewish *Yishuv* in Palestine that the fight "to the last soldier" to prevent the axis hordes from invading our National Homeland, and to prevent the "Fifth Column" from becoming an important factor, will be carried out.

5. We are promoting the idea of a Jewish army so that the Jews will be in a better position to press their claims before the eventual Peace Conference.

It is essential that at the Peace Conference, the Jewish representation, status and war contribution should be sufficiently strong to enable them to ask for active co-operation in the work of reconstruction.

That representation, that status and that war contribution will all be ensured by a Jewish army. But it must be an army, and not merely a collection of Jewish units, lost in the ranks of other national forces.

Our hope is that this battle for Justice and Democracy will be victorious, and that if we have a Jewish army fighting under a Jewish flag our national aspirations in Palestine will be on equal basis with those of the free Czechs, Poles, French, Greeks, and all peoples who are fighting to liberate the world.

Let us suppose that a Jewish army and air force are already in existence, and are fighting alongside the Allies. One can easily imagine how they would figure in the news. On the radio, one could expect announcements beginning with something like this: "This morning the R. A. F., accompanied by units of the Jewish air force" In the newspapers, the exploits of the Jewish army would be recounted together with the exploits of other national legions. The British

and American Broadcasting studios would probably feature reports of the work of the Jewish army, with perhaps broadcasts from the camps. Movie audiences would see news-reels of Jewish troops arriving or departing.

In short, the war effort of the Jewish people, as a people, would be constantly before the eyes of the whole world. The whole world would see how the Jews are sharing in the fight against tyranny, how it is rallying to its friends in their darkest hour and how in this time of test it is behaving in all respects like a great nation worthy of its highest achievements and long history.

The status of the Jewish people in its own eyes and in the eyes of the other nations would be enormously enhanced. The effect on Jewish morale would be very great.

But the British Government is hindering the creation of a Jewish army. Why?

Jews have repeatedly offered to Britain help and assistance in the form of an army fighting alongside the other democratic armies on all fronts where the war against the dictators is being waged. To our sorrow and distress the late Mr. Chamberlain received this offer rather coolly. When the present Winston Churchill's Government was formed negotiations were resumed and some progress was made. It seemed that a Jewish army would at last materialize. But to our great disappointment, it appears that the present British Government once more is trying to appease the Arabs.

The events in Iraq is the first proof of the failure of this policy of appeasement. It is a policy which has proved disastrous wherever applied. The latest news from Syria also illustrates the fallacy of this policy. On top of these old British mistakes in the East, we learned a few days ago that the English had released Mr. Harry St. John Philby, a rabid Fascist and pro-Nazi, who was imprisoned under the defense regulations as a person dangerous to the defense of the realm. During his stay in Palestine Philby was the chief backer of the ill-famed Mufti, an open Nazi agent and the

Continued on page 22

THEODORE HERZL

A NEW BIOGRAPHY

By ALEX BEIN

Translated from the German by MAURICE SAMUEL

WITH this play — by far the best of his dramatic creations — Herzl completed his inner return to his people. Until then, with all his emotional involvement in the question, he had stood outside it as the observer, the student, the clarifier, or even the defender. He had provided the world-historic background for the problem, he had diagnosed it and given the prognosis for the future. Now he was immersed in it and identified with it.

It called for a frightful effort to descend from the intoxication heights of creativity to the ordinary round of work. For weeks now his regular employment had filled Herzl with revulsion. The first reports of the Dreyfus trial, which appeared while he was working on his, *New Ghetto* therefore made no particular impression on him. It looked like a sordid espionage affair. The trial, following on the preliminary investigation began on December 19, 1894.

Herzl was present in his capacity as representative of the *Neue Freie Presse*. He wrote: "Today this affects more than the army, this question whether Dreyfus betrayed his fatherland, or whether it was possible to arrest him on the most frightful charges without sufficient evidence, and then to disgrace him publicly. At the beginning the vast majority demanded the head of the accused without delay, but soon after a great deal of doubt was expressed as to his 'guilt.'"

The public proclamation of the verdict came as the relaxation of a tension which had become almost unbearable. Here is Herzl's description:

"The public was admitted to the courtroom at six o'clock in the evening, after the attorney for the defense had made his last plea. The room was jammed. At seven the judges entered, to the cry of 'Attention!' The silence became deeper. In a firm, clear voice Colonel Maurel announced that the court-martial had unanimously declared Dreyfus guilty (a deep 'Ah!' from the audience). Maurel went on to pronounce the sentence of the court: military degradation and deportation for life. Someone in the courtroom cried out 'Vive la Patrie!', but al-

ready there was a rush for the doors on the part of those who wanted to be first to spread the news."

There were passionate shouts. "Bring him out here, and we'll tear him to pieces!" But the crowd waited in vain. There was a curious excitement amongst those who had been able to witness the ceremony of the degradation. The strange, firm bearing of the prisoner had made a profound impression on some of them. The "curious excitement" which gripped Herzl on that occasion takes on a special significance. "Until that time most of us believed that the solution of the Jewish question was to be patiently waited for as part of the gen-

eral development of mankind. But when a people which in every other respect is so progressive and so highly civilized can take such a step, what are we to expect from other peoples, which have not even attained the level which France attained a hundred years ago?"

We need Herzl's formulation of the situation as set down in 1899 in order to put his impressions of January 1895 in the proper light. In that fateful moment, when he heard the howling of the mob outside the gates of the *Ecole Militaire*, the realization flashed upon Herzl that Jew-hatred was deep-rooted in the heart of the people—so deep, indeed, that it was

Dr. Herzl accompanied by members of the Zionist delegation at Jerusalem. It was on this visit that he conferred with Kaiser Wilhelm II regarding the fulfillment of Zionist aims



impossible to hope for its disappearance within a measurable period of time. Precisely because he was so sensitive to his honor as a Jew, precisely because he had proclaimed, in *The New Ghetto*, the ideal of human reconciliation, and had taken the ultimate decision to stand by his Jewishness, the ghastly spectacle of that winter morning must have shaken him to the depths of his being. It was as if the ground had been cut away from under his feet. In this sense Herzl could say later that the Dreyfus affair had made him a Zionist.

FOR some time now I have been engaged upon a work of indescribable greatness. I do not know yet whether I shall carry it through. It has assumed the aspect of some mighty dream."

So begins the astonishing diary which Herzl was to keep from that day on until shortly before his death. A unique book, one of the very strangest books in world literature, emerged. In it a man uncovered himself completely to the world, uncovered his thoughts and acts to the extent that these seemed to him to be essential. If nothing more had survived of his literary production this astounding diary, "The Jewish Question," would remain forever fresh, forever readable: at once an exciting confession and a literary masterpiece. He begins with a backward glance at his own development, and attempts to trace his growth to his present state. He enters into the record the first two letters to Baron de Hirsch (in which he attempted to interest him in a solution of the Jewish problem) and Hirsch's replies.

Then suddenly the storm breaks upon him. The clouds open, the thunder rolls and the lightning flashes about him. A thousand impressions beat upon him simultaneously, a gigantic vision. He cannot think, he cannot act, he can only write; breathless, unreflecting, unable to control himself, unable to exercise the critical faculty lest he dam the eruption, he dashes down his thoughts on scraps of paper—"Walking, standing, lying down, in the street, at table, in the night," as if under unceasing command. He notes on June 16: "During these days I was more than once afraid that I was going out of my mind. So furiously did the cataract of thoughts race through my soul. A lifetime will not suffice to put every-

thing down. But I am leaving behind me a spiritual legacy. For whom? For all men."

Clearer and clearer becomes the picture which he has of himself and of his task in the history of his people. "I pick up once again the torn thread of the tradition of our people. I lead it into the Promised Land . . . The flag has occurred to me. Perhaps a white flag with seven golden stars. The white flag represents our new clean life. The stars are the hours of work. It is under the sign of work that we draw toward the Promised Land. The Promised Land—where we can have hooked noses, black or red beards, and bow legs, without being despised for it. Where we can live at last as free men on our own soil, and where we can die peacefully in our own fatherland. Where we can expect the award of honor for great deeds. So that the offensive cry 'Jew!' may become an honorable appellation, like German, Englishman, Frenchman—in brief, like all civilized peoples. So that we may be able to form our state to educate our people for the tasks which at present still lie beyond our vision. For surely God would not have kept us alive so long if there were not assigned to us a specific role in the history of mankind."

He let the first storm pass over him, yielding to its imperious will, making no effort to stem its fury lest he interrupt the inspiration. When it had had its way with him, he took hold of himself again, and gathered up his energies for the effort to reconstruct everything logically and in ordered fashion. He was afraid that death might come upon him before he had succeeded in reducing to transferable form his historic vision. He prepared himself, at the same time, to submit the plan to the Rothschild family, recognizing his failure with Baron de Hirsch. Thus, in the course of five days, he added to his diary a sixty-five page pamphlet—in effect the outline of "Der Judenstaat"—which he called: "Address to the Rothschilds." The fortune of the Rothschilds, which the world regarded as a danger, must acquire aim and purpose. It would do this by serving as the financial basis of the great migration and resettlement.

At this time Herzl received a visit from his friend Emil Schiff, the doctor and journalist. Schiff was astounded at Herzl's appearance. He looked



Theodore Herzl addressing the German Kaiser during his Palestine tour

like a man who had not slept for nights; and his clothes, which were always faultlessly neat, were in shocking disorder. Schiff remarked that Herzl looked as if he had discovered the secret of the dirigible balloon. To this raillery Herzl did not reply. But he made up his mind to submit his plan to his ironic friend. He wanted to see the effect on a totally unprepared mind. And so he made his friend sit down and read forth to him the Rothschild "Address."

At first Schiff, who seemed to be shaken to the point of tears, remained silent. When Herzl pressed him for his opinion, Schiff answered frankly: he considered the plan the product of an over-strained mind, and he urgently advised Herzl to take a rest and seek medical treatment.

After a sleepless night Schiff came to Herzl again. The two men went for a stroll in the Tuileries gardens, and again, with the utmost urgency and distress, Schiff urged his friend to give the whole thing up, lest he be universally regarded as a lunatic. The deep concern for his condition thus displayed by a simple, honest man had a profoundly depressing effect on Herzl. To Schiff's next suggestion that he submit the matter to Max Nordau, with whom he had been

acquainted for some years, he returned a negative answer. If his ideas, which he considered both true and realizable, called forth such a response in an honest man and faithful friend, there was obviously no sense in following them up.

Crushed to the ground, yet breaking out in fury against the littleness of the Jews, of whom he considered his friend the typical representative, he wrote on that same day a fourth letter to Baron de Hirsch, who had not replied to his last communication: "My last letter calls for a conclusion. Here it is: I have given the whole thing up. There is no helping the Jews for the time being. If someone were to show them the Promised Land they would treat him with contempt. They are disintegrated. And yet I know where salvation lies: in us! In our capital, in our labor, and in that special combination of the two which I have outlined to you. But we shall have to descend deeper, we shall have to fall lower, we shall have to endure more insult, we shall have to be spat upon, despised, beaten, plundered and thrashed even more than till now, before we become ripe for the idea . . . We have not yet reached the right degree of despair. That is why the savior will be greeted with laughter."

On July 27, 1895, Herzl left Paris. He left it never to return as resident. He was unable, he tells us, to stand the place any more. He longed for Vienna, for his parents, for warmer surroundings, and for a better center on which to base his political activity. He persuaded the publishers of the *Neue Freie Presse*, who reluctantly relieved him of his post as Paris correspondent to repatriate him to Vienna as feuilleton editor, at a reduced salary.

He went first to Aussee to relax for several weeks. From that town he conducted by mail and wire a correspondence in varying mood with Gudemann and with the Berlin philanthropist and friend of Palestine, Heinrich Meyer-Cohn. After long negotiations the three men came together in Munich on August 17. To these two men Herzl read forth his "Address to the Rothschilds."

The impressions produced on the two listeners were highly divergent. Meyer-Cohn found himself in sharp opposition to Herzl's opinions and proposals regarding aristocracy and nobility; he declared the entire plan

a Utopia of the fantasy. Gudemann found himself, in spite of some similar objections, swept along.

He tried out the people with whom he came in contact, and tested their receptivity for his new ideas; he looked in vain for helpers. He perceived that he had the capacity to fill people with enthusiasm, to bring the light of belief into their eyes; but always and everywhere this enthusiasm died away as soon as the individuals withdrew from the magic circle of his personality. Gudemann became more hesitant from day to day. Narcisse Leven, co-founder and general secretary of the "Alliance Israelite Universelle," refused to be convinced; instead he told Herzl of the Zionist societies in Russia, France and England, and Herzl

his power in the realization of the idea.

Now Nordau commended Herzl to Israel Zangwill, in London, whither Herzl proceeded in order to set up his Study Commission. He arrived in the English capital on November 21, 1895. Zangwill was soon captured by Herzl's personality and will, even though he was at first not completely convinced by his arguments. He gave him the names of some important people, and used his offices to obtain for Herzl an invitation to a banquet of the Maccabees Club, at which he could expound his plan. It was the first group to hear Herzl's ideas.

These first attempts drove Herzl to the conclusion that the influencing of individuals would not suffice to

*Herzl being
driven to the
interview with
Wilhelm II*



heard for the first time the name of Pinsker.

TOWARD the middle of November Herzl visited Paris. In the negotiations which he conducted there with Narcisse Leven, Chief Rabbi Zadoc Kahn, and a number of rabbis invited by Zadoc Kahn, no one took him seriously. Zadoc Kahn confessed himself a Zionist but would not admit the slightest reflection on his French patriotism, and showed himself independent of the opinions of the others.

But the great result of this visit to Paris was that Herzl won Max Nordau over to his plan. Even before he had left Paris for Vienna, Herzl had had a long conversation with Nordau, and the two men had admitted to each other to what an extent anti-Semitism had driven them back to the Jewish people. Nordau declared himself ready to cooperate with all

set the plan in motion. He therefore resolved to approach the public at large. In his conversation with Zadoc Kahn he had made use of his "Address to the Rothschilds." He now reworked the address from beginning to end, with thoroughgoing changes of style and content; he took cognizance of his experiences between his first attempts to launch the idea and the stage he had now reached; he had a wider foundation for the structure of ideas, made the structure itself more logical, and provided a stronger peroration.

It was thus a new work which finally emerged. Its title was "The Jewish State: An Attempt at a Modern Solution of the Jewish Question."

"Der Judenstaat" may properly be called Herzl's life work. His philosophy of the world, his views on the state, on the Jewish people, on science and technology, as we have seen them developing to this, his thirty-

fifth year, are concentrated in the book. It is possible to perceive between the lines the traces of that development, the evidences of old convictions displaced by new ones. When we compare the "Judenstaat" with the original "Address to the Rothschilds" there leaps to the eye the change which had come over the man within this brief interlude. He had grown, he had become clearer, more consistent, more disciplined in the presentation of his views. Closer analysis reveals without difficulty the effect of almost every individual experience preceding the writing of the book. What masterly clarity, what power and freshness, what proud self-certainty rings from the introductions! The sentences are like trumpet peals.

The impression produced by the pamphlet, which was translated into several languages, was everywhere strong; the reactions differed. The general German press, to the extent that it did not completely ignore the work, or interpret it in an anti-Semitic spirit, took a negative attitude; and this was especially true of that part of the press which was under Jewish influence. The publishers of the *Neue Freie Presse* sought until the last moment, by a mixture of threats and promises, to prevent the publication of the pamphlet.

The *Allgemeine Zeitung des Judenthums*, declared that the Jews should do nothing to further the idea, but should wait "the visible signs of God's direct intervention"; the Reform Jews could do nothing "because their ultimate ideal was not the re-establishment of nationality by the prophetic promise of a time of all-human ennoblement." The Jews scattered throughout the world had nothing in common but their belief in God and their conviction that Israel had not yet fulfilled its mission.

Where was Herzl to find support, then, since the Zionists too would become his opponents if he should finally decide on some other land than Palestine?

The fact was that among many of the leaders of the Hoveve Zion he awakened at first nothing but suspicion. Who was this stranger, of whom they had never heard before, and what did he want? Was he serious about the business? Why this tremendous trumpet blast of a proclamation, why this gigantic political program which had no prospect of realization within measurable time? Might he not, with

his tactless openness, antagonize the philanthropists on whose money the work depended, irritate and alarm the Turkish government, whom they were constantly reassuring of their non-political intentions, and thus bring danger on the colonization itself, the one thing that mattered?

Powerful as the impulse to action was within him, Herzl was by no means certain, when he published his book, that he would actually take the matter in hand himself. He was still hesitating. He wanted to wait for the reaction of the Jews, and of the world at large, to discover whether the time was ripe, or whether he was in advance of it. Had he heard no other voices than those which we have already mentioned, voices raised in repudiation and criticism, the act might have remained unperformed. But there were other voices that came to his ears.

Responses came from every country; sometimes they were couched in touchingly helpless phrases, sometimes they revealed a no less touching faith. They came from Bulgaria, from Galicia, from Germany, from Russia, from Palestine. They called upon him to take over the leadership.

The Zionist students of Vienna did everything that lay in their power to encourage Herzl along the path of leadership. Student deputations waited on him with invitations to their

festive evenings, where great ovations were prepared for him. Schnirer and Kokesch, co-founders of the *Kadimah*, and now members of the Zion Society, delivered to him, early in April 1896, a resolution of these bodies expressing their confidence in his work. They further persuaded the Federation of Austrian Societies for the Colonization of Palestine to circulate a memorandum of a similar character among all their sympathizers in German and Austrian academic circles, and within the next few months thousands of signatures were added and presented to Herzl.

And while the laughter grew louder in journalistic circles men came forward to press his hand gratefully. Max Nordau, that critic of critics, was swept off his feet by the pamphlet; he described it as a great act, a revelation. In mid-February, Richard Beer-Hofmann, the poet, wrote to him: "Even more than to the contents of the book I was attracted to its implications. At last there comes again a man who does not carry his Judaism with resignation like a burden or a misfortune, but is proud to be the legal inheritor of an immemorial culture." And in May 1896, David Wolffsohn sought him out to offer him his homage and cooperation.

In Wolffsohn, Herzl found not only immediate entree to the German *Hoveve Zion*, but a devoted and unfal-



A view of Herzl's library as reassembled and put on exhibition at the Jewish National Museum in Jerusalem.

It is a shrine for visitors to Palestine.

tering follower. He soon became more—a friend. Deep-rooted in the Jewish origins, closebound to Judaism by instinct, reflection and knowledge, and withal a clever and experienced man who incorporated the best characteristics of the simple Jew, Wolffsohn was the perfect complement for Herzl: an admonisher, encourager and teacher, ever ready to extend his help, independent in action, glad to accept responsibility and yet prepared, in all lesser matters, to sink his own opinion and accept that of the leader.

It is clear then, that by this time Herzl had resolved to become the man of action, and the purpose behind the enthusiastic responses he had received was fulfilled. They had proved to him that he did not stand alone.

He began with the political work, his newspaper plans offering no immediate prospects. He wanted to act alone, backed only by the expressions of sympathy and agreement he had received. Visible and demonstrable results, he told himself, would facilitate the negotiations for the formation of "The Society of Jews." Then, when this instrument had been created, it would in turn react favorably upon the political work.

He found two men, both non-Jews, to help him in the political work. The first came to him out of conviction, and remained faithful to the movement long after Herzl's death; the second was picked by Herzl, and paid by him—and Herzl never found out who and what he was, an effective worker or a treacherous adventurer. But each of the two men was unusual and interesting in his own way.

On March 10, 1896, there burst into his room a clergyman "with the long grey beard of a prophet," and stammered: "Here I am!" "I see that," said Herzl, "but who are you?" "I understand your astonishment," answered the man, "but it was I who first brought the great tidings to the Grand Duke of Baden, and now I want to help you." Thereupon the stranger showed Herzl a book which he declared he had written himself. It was entitled "The Restoration of the Jews to Palestine According to the Prophets," and in it he proved, on the basis of prophecies made in the time of Omar, and of the interpretation of certain biblical passages, that Palestine would be given back to the Jews about 1897-1898. Finally he explained who he was. He was the Rev. Hechler, chaplain to the English Em-

bassy in Vienna. He was also a great collector of Bibles and models of the ancient Temple in Jerusalem. A few days later Herzl returned the strange man's visit, and the latter showed him a tremendous military staff map of Palestine and the haversack he would wear when he would accompany Herzl into and through the Holy Land.

At about that time Herzl made connection with his second political helper, Nevliniski.

Philip Michael, Ritten von Nevliniski, the descendant of a long line of Polish nobles, was born in 1847 in Antoniny, Volhynia. He was thoroughly experienced in all the forms of diplomatic intercourse, and even if it might be said of him that he belonged more to the demi-monde of diplomacy, he had the great manner to his finger-tips. In any case, he created a considerable impression on the Jewish journalist in process of becoming a statesman. It was under Nevliniski's guidance that he took his first steps out of the bourgeois journalistic world into the general European, learned the necessities of diplomatic form, and was introduced to the complications of Turkish politics.

Meanwhile the "prophetic" Hechler set about his task. On April 14 the German Kaiser came on a visit to Vienna. Hechler hastened to the Hofburg, imparted to the Major Domo the contents of the *Judenstaat*, and informed that astonished official that the time had come "to fulfill the prophecy."

On April 20 Herzl drafted a long letter to Nordau, suggesting that the latter attempt to make connection with Baron de Hirsch. Perhaps the Baron could be persuaded to contribute a couple of million francs to the cause. This would "make a ringing impression on public opinion," and at the same time they would have the bak-sheesh needed for negotiations with Turkey. An hour later he learned that Baron Moritz de Hirsch had died the night before on one of his estates in Hungary.

Late that evening, he received a telegram from Hechler bidding him set out at once for Karlsruhe, where he would be received in audience by the Grand Duke. To Herzl, with his Spinozistic-Goethean inclination to view all transient things as images of the eternal, that day was almost like a symbol of the end of Jewish phil-

anthropy and the beginning of Jewish political action.

Herzl prepared with the utmost care for this audience, the first of its kind in his life. Very much would depend, he told himself, on the impression he left with the Grand Duke; for it was through the latter that he hoped to reach the Kaiser. When, at the appointed hour, he stood in his presence, he was amazed and overwhelmed by the simple naturalness, the quiet goodness, the noble modesty, the deep faith of the Grand Duke.

He laid particular emphasis on the beneficent effect of the movement on Germany; and in writing to the Grand Duke a few days later, he was even more precise on this point, as if he were making sure that it would be transmitted to the Kaiser. If some of the royal heads of states were prepared to express their benevolent attitude toward the movement, "The Society of Jews" could start out with greater authority, and the migration could be organized more rapidly and with greater discipline.

Responding, the Grand Duke thought it would be better to create "The Society of Jews" first, and then he would be able to judge whether he ought to cooperate with it. He said repeatedly that he was afraid of having his motives misunderstood; his attitude toward the Jews was one of benevolence, but as the plan was one for the migration of the Jews, his support of it might bring him under suspicion of anti-Semitism. On Hechler's suggestion, he granted Herzl the permission to let it be known abroad that he, the Grand Duke of Baden, was interested in the enterprise. He was won over—by Herzl's personality.

It was a great success for Herzl and for the movement. For the first time he had been heard and understood by a ruling Prince. This was in itself a considerable gain. But should the Grand Duke go further, and transmit his interest to the Kaiser, then, in the constellation of the Powers as they then stood, with German influence strong in Turkey, the most far-reaching consequences might reasonably be expected. It was this combination which inspired Herzl's activities throughout the months and years to come: Baden was to be his bridge to Berlin.

On May 19 he was received by Agliardi, the Papal Nuncio in Vienna. The latter was negative in his atti-

tude. He did not believe that this was the solution of the Jewish problem. His allusions to the Jews were tinged with anti-Semitism. On the other hand, Herzl had Samuel Montagu send a copy of "Der Judenstaat" to Gladstone, and had the satisfaction of learning that the venerable English statesman was not unfavorably impressed by the book. And the *Neue Freie Presse* went so far as to make mention of this fact in a little paragraph on an inside page—the only mention ever made by that paper of the subject of Zionism until the death of Herzl.

But Herzl now concentrated his main energies on the effort to establish contact with the Sultan. He urged Nevliniski, whom he paid generously out of his own pocket, to proceed to Constantinople, and set the business in motion. Nevliniski, for his part, was less anxious to further Herzl's ends than to promote his own. At Herzl's expense the two men left Vienna on June 15, 1896. On the same train were traveling the three Turkish statesmen Ziad, Karatheodory and Tewfik Pasha, to whom Nevliniski presented Herzl.

Herzl was in Constantinople from June 18 to 29. He arrived in the Turkish capital with high hopes. Nevliniski had, for months past, talked so much about his excellent relations with the Sultan that an audience seemed to be assured. More than an audience with the Sultan, as external evidence of the fact that his plan was being taken seriously, Herzl did not need for the moment. Actually he did manage to meet, through Nevliniski, a number of highly placed individuals, including the vizier. But with all the pressure that Herzl exerted, he could not obtain his audience with the Sultan.

It became clear from the outset that a complete renunciation of sovereignty over Palestine was out of the question: the more so as the Viennese journalist who was negotiating for this important change could not yet prove that he had the slightest backing. Should he however succeed in obtaining the backing of Jewish finance, then—from all the evidence—he could reasonably hope to get Palestine for the Jews, if not as an independent state, then as a vassal state of Turkey: at the very least there was the prospect of securing permission for large scale Jewish immigration under Jewish management.



Stained glass window for the B'nai Brith of Hamburg designed by the famous Jewish artist E. M. Lilien

With this knowledge, and in possession of the Commander's Cross of the Order of the Medjidje, which Nevliniski had obtained for him as visible evidence of the seriousness with which the negotiations were regarded, Herzl left Constantinople, thoroughly satisfied with developments. His next point was London, where he would now attempt to found "The Society of Jews."

In London his journey to Constantinople had been reported by the press. His reception by the influential London Jews, who were the focal element for him, was cool, distant and hostile. On the day of his arrival he sat down in conference with Claude Montefiore and Frederick Mocatta, two prominent liberal Jews, representatives of the Anglo-Jewish Association. They asked for time to think the plan over, then rejected it.

The personal impression which Herzl produced was profound, but practical issue, in the form of a Study Commission, there was none. Nor did Herzl make any progress in this direction during the next few days of

effort—not to mention his idea of raising a loan of two million pounds sterling for Turkey as the first step in giving a practical turn to the interest of that country in his plans. All he achieved was the agreement of Sir Samuel Montagu and Colonel Goldsmith to work with him for a vassal Jewish state under the sovereignty of Turkey if (a) the Powers agreed, (b) the Baron de Hirsch Fund (ICA) would place its ten million pounds at the disposal of the plan, and (c) Baron Edmund de Rothschild entered the executive committee of "The Society of Jews."

From London Herzl went to Paris, and sent a message to Baron Rothschild asking for an interview. It was a strained, almost hostile affair. Rothschild was some years older than Herzl, but, shy and nervous by nature, he was even less at ease than usual in the presence of the calm, self-certain critic of his life's work. He felt himself to be the more practical man; he knew, or at any rate believed, that he had done a great deal more for Palestine than Herzl, who made on him the impression of a dangerous and undisciplined enthusiast. He began to criticize the whole idea of a Jewish state, and Herzl interrupted him brusquely: "You don't know what it's about, let me explain it to you," and once again expounded his basis ideas. He reiterated the proposal he had made in London, that Rothschild take over the leadership. He himself would withdraw if he had Rothschild's word of honor, and the word of honor of his associates, that they would carry on the work in the spirit in which he had begun it.

Rothschild declined. He did not believe in the possibility of the creation of political conditions favorable to a mass immigration; and even if there were such a possibility an uncontrolled mass immigration to Palestine would put the whole enterprise in danger. He remembered the effect produced in the colonies by the sudden rush of immigration in 1891. A hundred and fifty thousand Jewish paupers would suddenly land in Palestine, and they would have to be fed and looked after. He therefore could see before hand no other method than that of slow colonization, carried on in a fashion which did not attract hostile attention. All of Herzl's objections were futile. The Baron's refusal was decisive.

Four days later Herzl was in Karls-

bad, where Nevlinski obtained an audience for him with King Ferdinand of Bulgaria. From that city Herzl sent a telegram followed by an explanatory letter to Chief Rabbi Zadoc Kahn, asking him to use his offices in arranging a *modus operandi* with Baron Rothschild. He himself, he wrote to Zadoc Kahn, had perhaps been too clumsy or too impatient. "But the enterprise should not suffer because of my shortcomings."

But Herzl's decision had already been made, swiftly, as was his wont. He had drawn the logical conclusion from Rothschild's doubts and hesitations.

EVER since the failure of his attempt to win over Baron Rothschild, the idea of a "General Zionist Conference" had been ripening in Herzl's mind. Such a conference would be a sort of review of the forces at his disposal and an indication of the readiness of the people to accept the migration. There, also, the Zionists of all countries would assemble for united action.

"The Congress will take place!" This was the slogan which Herzl launched and reiterated with increasing emphasis in the weeks and months that followed. His resolution grew stronger as the attacks upon him increased in number and vigor. For now his opponents threw off all restraint. The opposition which he had encountered till now was like a quiet prelude to the ferocity of the general assault. What? They asked. Was this man mad, to be calling together a Jewish Congress to discuss the Jewish problem in the presence and hearing of the whole world, to publish openly the view that the Jews were not just a religious community, but a people?

The Jewish Community of Munich protested openly and officially against the holding of the Congress in that city. The Congress was moved to Basle. The battle raged on. In July 1897, the executives of the Federation of Rabbis published a statement in the *Berliner Tageblatt* and other leading newspapers. It protested against the "nonsensical distortion of the meaning of Judaism and of the ideals of the confessors of the Jewish faith" as implied in "the calling of the Zionist Congress and in its published agenda." The aims of the so-called Zionists" contradicted the "prophetic message of Jewry and the duty

of every Jew to belong without reservation to the fatherland in which he lives." Fortunately the Rabbinate was not unanimous in this view. There were rabbis like the venerable Mohilever of Bialystock, Zadoc Kahn of Paris, Rulf of Memel and Gaster of London, who placed themselves at the service of the national idea. In order that the latter might not be confused with the former, Herzl coined for these the name of Protest Rabbis."

After taking counsel with his father, whom he always consulted on such matters, Herzl decided to put his own money into a weekly publication for the defense and propagation of his ideal. The name of the masthead was *Die Welt*, and between the two words appeared a Shield of David across which ran the outline of the coast of Palestine. The design was York-Steiner's. Herzl threw himself into the launching of the publication with the feverish intensity of creative inspiration. On June 4, 1897, the first issue appeared.

Yellow had been the color of shame for the Jews of the Middle Ages: yellow was the color chosen for the covers of *Die Welt*, so that what had been the badge of shame should become the badge of honor. *Die Welt* was to be a free organ of expression, its columns open even to criticism of the movement, and to the exposure of that which was shameful in Jewish life. He directed the paper in all its details, though he refused to figure as its official editor and publisher. His open association with *Die Welt* would have meant a break with the *Neue Freie Presse*.

On August 29, 1897, the first Zionist Congress assembled in Basle.

The delegates began to arrive several days before the date set for the opening. Every train brought new ones, from Russia, from Germany, from Austria-Hungary, from Bulgaria and Roumania, from England and Holland and Belgium, from Palestine, from the Scandinavian countries, from America and Algeria. There were veteran leaders of the *Hoveve Zion* and recent converts to the movement; there were orthodox Jews and atheists, well-to-do members of the middle classes and representatives of the socialist movement, white-haired septuagenarians and young students. Many came out of sheer curiosity, others as opponents. The total number of delegates on the opening



A portrait of Theodore Herzl

day was one hundred and ninety-seven.

The majority of them saw Herzl for the first time. Until then they had only heard of him, or had read his articles and his appeals for the election of delegates.

The delegates' cards carried the two-fold symbol of the ancient Wailing Wall and of the new Jewry of modern Palestine. Over the portals of the Casino which Herzl had designated for the sessions, a large sign displayed the Star of Zion and the word: ZIONISTENKONGRESS. At one side hung a flag: a white field with two blue stripes and the Star of David. Wolffsohn, clever, practical and steeped in tradition, had chosen the colors of the *tallit*, or prayer-shawl, and the majority of the delegates actually took it for granted that this was the old Jewish flag.

Herzl's and Nordau's addresses were the two highlights of the Congress. They were placed on the same level by the delegates; or perhaps the advantage was with Nordau. The subsequent proceedings were to show that in leadership Herzl was first—without a second.

The Praesidium of the Congress had been elected, in accordance with the plan adopted at the preliminary conference, before Nordau delivered his address. Herzl was President, Nordau First Vice President. Herzl's election was intended as an act of

homage; he very soon showed that he was President of the Congress by virtue of something more. Not for nothing had he sat four years in the Palais Bourbon, following with close and critical attention the conduct of a parliament. He presided gracefully—but he was always master of the situation; he had both a natural and a trained skill in the manipulation of debates. He always had the right word and gesture with which to smooth out the frictions which threatened to develop into dangerous clashes, or to eliminate the irrelevances which might lead to pointless delays.

Nordau had been entrusted by the Commission of the Preliminary Conference to formulate the program of the movement. The opening sentence of the report, and the most important in it, reads: "Zionism seeks to establish for the Jewish people a legally secured homeland (*Heimstaette*) in Palestine." The word *Heimstaette*, which falls short of the stronger word "state," was a compromise between Herzl's original intentions and the suggestions of Bodenheimer and others. It is a word which carried certain overtones of the philosophy of cultural Zionism. Nordau was responsible for the choice.

The Congress was declared to be "the chief organ of the Zionist movement." The basis of electoral right was to be the payment of at least a shekel—which was taken at that time to be the equivalent of one German mark. The Congress was to elect an "Actions Committee," with its permanent seat in Vienna.

If the impression which the Congress made on eastern Jewry was, with few exceptions, a profound one, the reception accorded it in the west was by no means so uniform. The Swiss press, which for the most part had been detailed and friendly in its reports, commented unfavorably on the telegram to the Sultan, who was everywhere condemned by public opinion. The French press was cool. In Germany, the *Kölnische Zeitung* printed long and sympathetic reports. Other leading German newspapers devoted a fair amount of attention to the Congress. The Viennese press was for the most part silent. In the *Neue Freie Presse* Herzl encountered derision. The most earnest reception came from the English press.

Among the Jews the Congress had the support of those who were al-

ready its partisans, or who were ready to be convinced. The masses of the assimilated Jews were hardly affected by it; their leaders renewed, in press and pulpit, their former attacks and accusations. Herzl was unmoved by all this. He had mastered himself to the point where he could not be provoked.

From the moment when he began his negotiations with the Turkish authorities Herzl had felt himself hampered by uncertainty; he did not, after all, know whether he could procure the money which he had promised the Turkish government. As a matter of fact it proved impossible to raise even the amount for a small loan. Moreover, the Armenian massacres had intervened, with a consequent embitterment of European public opinion against the Turks. Herzl had made no progress in his relationship with Constantinople. This interval in diplomatic activity he sought to employ for the creation of the financial instrument which would provide a basis for his negotiations with Turkey. The work of the next year must be the foundation of "The Jewish Company," temporarily named "The Jewish Colonial Bank."

The task of the Colonial Bank was the elimination of philanthropy. The prospective Bank could begin by extending the needed credits to the colonists; later it would expand into the instrument for the bringing in of Jews, and would therefore supply credits for "transportation, agriculture, commerce and construction."

Herzl at once set about the enlistment of "reputable and well-known business men." Through Rabbi Gaster he managed to interest Seligman, one of the biggest London bankers. Seligman was ready to take up a block of shares, but he felt that his position prevented him from being publicly associated with the new venture. A few days after he learned all this, Herzl, then in Vienna, received a visit from the wealthy Lodz banker, Poznansky. After long and detailed discussion, Poznansky expressed himself as completely won over.

Zadoc Kahn promised his help, but Edmond Rothschild's attitude was one of complete scepticism. Ludwig Stein, the philosopher of Berne, called together a conference of rich Berlin Jews, at which Herzl was present, on January 6, 1898; there were no practical results. Herzl's personality made a profound impression on

these people; but he could obtain neither their cooperation for the Bank nor their agreement with his political views.

Herzl had also had two long conversations with Ahmed Tewfik, the Turkish ambassador in Berlin. Tewfik had expressed himself sharply against the idea of a close settlement of Jews in Palestine; if there was to be colonization at all, it would have to be scattered, and there was to be no talk of a Jewish territory or Jewish autonomy. Such a solution Herzl definitely rejected. "It would be the settlement of another Armenian people in Turkey."

Four weeks later the two men came together in Berlin, and the contact was more cordial. But the practical results remained, as before, nil. The occasion of Herzl's visit was, actually, the production of his drama, *The New Ghetto*.

In mid-February, 1898, immediately after his return from Berlin, he asked Nordau to take over the presidency of the second Congress and



Herzl's grave in the Jewish cemetery in Vienna, laden with floral tributes of visitors

the work of preparation for the third, the center of the movement to be meanwhile transferred to Paris. Nordau had not fitted well into the second role at Basle; now Herzl wanted him to rise to the position of leader, on condition of course that he made himself responsible for the labor and the struggles which lay between the

Continued on page 23)

"MENAGERIE" they called it, the two little princesses of the farm, ten and five years old. It was placed in a barrel and covered with part of a plank. Into this "cage," the bottom of which was filled with wet mud, the children used to throw any live insect or animal they could get hold of on the meadows or in the wood. Locusts, beetles, caterpillars and, above all, any little frog or toad not smart and quick enough to escape — these were the chosen victims of the angel-like little Torquemadas of a Connecticut wood.

They were "fed," of course, with bits of chocolate, cake, sausage or cabbage whenever the sweet wardens would remember their "pets."

As soon as the plank was removed, and an angel's head appeared over the opening of the barrel, its inhabitants became nervous. They jumped up and down, they tried to climb up the steep walls of their dungeons, and the frogs and toads cast their dark eyes beseechingly up to the merciless sky. But the little demi-gods were not to be moved by the apprehensions of the dumb creatures. They bowed down into the barrel and caught triumphantly one or the other of the prisoners by a leg or a wing, in order to show them to the family, to the maid, to piano-teacher and to the guests—until they had enough of this sort of entertainment, and put their subjects back into the dungeon.

Can you call this treatment cruel? Why, the little ones did not know—despite their unusual intelligence—that they did grave harm to helpless beings. Even if they tried to open the mouth of a big toad or to teach it to drink black coffee, etc., they were not purposely cruel, like so many adults who do know the pains and reactions of the underdog.

Yet I felt uneasy whenever I saw this spectacle. But as a guest of the house I was supposed to keep quiet and not to spoil the entertainment of the children. So I tried, rather, to silence my conscience, to explain to the children how disagreeable it was for Mister Frog to be carried half an hour or longer by a leg ("Think, if a giant appeared and did the same thing with you!") But the girls were deaf to my prayers for clemency towards the beasts. "Why, they are our pets!" they retorted.

So I felt myself obliged to act. When I noticed the children approaching the

"menagerie" I quickly removed the plank and emptied the cage. I saw a stampede. Except for the toad, which apparently was dying, all the "pets" hurried away at such a quick pace that the children could do nothing but shout angrily.

But no, I have seen a stampede like this. I myself have taken part in it. And I told the story of it to the lady of the house to justify my rash deed.

In the spring of 1938, when the victorious Austrian Nazis did their best to invent more and more tortures and humiliations for their antagonists (Jews, Democrats, Socialists, Catholics, Monarchists), it became dangerous for anyone who did not wear the Swastika badge to cross the street. Gangs of S.A. men (Stormtroopers) patrolling the streets, rushed upon any non-sympathizer and dragged them away to erase slogans of the defeated Schuschnigg party from walls or sidewalks, or to some Nazi barracks to wash the latrines or do some other dirty job for hours and hours while being watched and kicked and beaten by their guards.

A dozen we were, one afternoon, in a big empty hall, men of all ages, a boy of fifteen and an elegant lady, scrubbing the floor with brushes and rags, rushing about in the dirty spilt water, soiling our hands and clothes. Two S.A. men stood at the entrance of the room, watching us closely and using their bludgeons whenever any of us showed any sign of tiredness. "Go on, old swine," one shouted angrily to the elderly gentleman who, after an hour of toil, collapsed. "Go on or ——" and he kicked his heavy boot mercilessly into the man's sweating face.

The whole business was officially disliked by the Nazi bosses, and when interviewed about it by indignant foreign correspondents, they called this demeanor illicit—"Uebergriffe untergeordneter Elemente" (interferences

by inferior elements) but actually it was tolerated, if not encouraged by the Nazi chieftains. Thus the "Dark Ages" were renewed in the streets of the gay city of Vienna, once capital of the world, now capital of a conquered country.

When, oh Lord, would this pain be ended, we thought while toiling on our knees. After two hours' work only part of the vast gym-hall was done, for our supervisors saw to it that the room was made so clean that "one could eat from the floor," as the German saying runs. The two Nazi guards made nasty remarks about the "Jews, Freemasons and priests who had ruined Austria," telling each other dirty jokes and bursting into wild laughter.

They had not noticed that a German officer was standing at the door, looking contemptuously at the sordid scene. He belonged to the German invasion army and probably was inspecting the building, which was formerly a school house, and which was to be turned into an armory.

Whether the officer really had a sense of shame and humanity or only wanted to teach a lesson to two of the Austrian-Nazi rogues who were despised even in Nazi Germany, I don't know, but he interrupted the business with a sneering remark: "Das ist ja kein Nationalsozialismus, das ist schon reinster Bolschewismus!" ("This is not National Socialism, this is genuine Bolshevism!") We must not forget that this happened a year before the German-Russian friendship began to develop.

The Nazis showed their outright displeasure and conferred with the officer for a minute or so. Evidently they yielded to the German's demand to release us, as he was a Prussian and they merely Austrians, still suffering from an inferiority complex like the rest of their countrymen. So one of the brown devils shouted at us furiously as if we had caused this

The Children On A Connecticut Farm Put the Small Animals they caught in Protective Custody—and a Refugee From the Nazi Terror is Reminded of a Bitter Parallel

IN BLOODY RETROSPECT

By ALFRED WERNER

sudden interruption of their entertainment: "Off with you" — a savage curse followed — "as quickly as you can!"

We threw our brushes and rags away, and in a second the room was empty. I am not ashamed to confess that I did not stop running until I reached my home, where I took off my ruined clothes, laid down and wept bitterly.

It was the pleading eyes of the frogs and toads which induced me to act so impulsively. But, believe me, those frog-eyes cannot have looked much different from the way we looked when we stared despairingly at the German officer!

"I can't understand how Phoebe and Elsie could have done that—I always taught them to be kind and friendly."

"Don't worry about the children," I said to the mother. "Think how devilish most of us have been as children."

"That is true," a farmer in the house, a Harvard graduate, admitted. "A child represents mankind of a much earlier stage, so to speak. The Neanderthal man had no feeling of mercy and pity. A child does not know yet what those feelings are like. Modern man, unfortunately, often fails to esteem the value of humanity. But your story of the Vienna persecutions made me believe that the Neanderthal type has risen in parts of Europe to dominate the Christianized world. 'Atavism,' I guess, ethnologists and criminologists term that recurrence of the degenerate species of mind."

"I wonder," my hostess addressed me, "how your life went on in Nazi Germany after that terrible experience you spoke about?"

"*Infandum regina iubes renovare dolorem*," I said. "You remember the story of Aeneas, don't you? When, after long and dreadful wanderings he arrived at Carthage, Queen Dido asked her guest to tell her of his adventures, whereupon, according to Virgil, he answered: 'You ask me, oh queen, to renew my indescribable pains . . .'" Then I went on with my report: I witnessed the demolition of Cardinal Innitzer's palace, opposite the thousand-year-old St. Stephen's Cathedral, in the very heart of Vienna, by shouting and cursing Hitler-youth. I saw an elderly priest thrown out of a window. I remember well the day of boycott, when Nazi guards were placed in front of Jewish shops

and stores to prevent prospective "Aryan" customers from buying even a pin. I recall the venerable chief-rabbi of Vienna, a man of 70, with a poster hung from his neck reading: "Kauft nicht bei Juden," ("Don't buy from Jews").

Personally, I was one of the few fortunate people who, by chance, were not tormented by the Nazi mob in the following six months. Of course, I was not allowed to contribute to the press. Friends of mine, innocent people, were arrested in the streets and sent to concentration camps. At last the same thing happened to me.

On the fifth or sixth of November, 1938, all of us read in the papers the deplorable story of a young lad who killed a minor official at the German Embassy in Paris. He wanted to avenge his parents who, like ten thousands of other Polish Jews, were expelled from Germany, driven to the Polish frontier and left in no-man's-land, without food and shelter, since the Poles refused to let in a horde of beggars.

The shot was the signal for the worst pogrom the world over has ever seen. "I would not have believed such things could happen in a twentieth century civilization," President Roosevelt, in a protesting speech, remarked. I was one of the first victims of the grand-scale revenge. I was arrested in the early morning of that fateful day, while walking unsuspectingly in the streets, and I spent a week in a S.S. barracks where our heads were broken with heavy clubs, where we were chased up and down the stairways, where we were forced to do "gymnastics" for hours and hours, under the supervision of a grim Nazi lad who mercilessly kicked with his riding boots those who fell down from exhaustion—so that eventually at least ten percent of our company of two thousand must have lost their lives.

I could tell dozens of "inside stories" from the Dachau concentration camp, making your hair stand on end. But two of them seem to me useful enough to be published in any text book as a warning against those instincts of unrestrained brutality which the modern pagans have in common with the Neanderthal man.

In one of these I played no good part myself, I must confess. But it somewhat relieves me whenever I narrate that story to point to my unforgivable egotism, displayed in a moment of life and death. From the S.S.

barracks those of us who were still alive, though mostly covered with wounds and swellings, were driven, in the blackness of night, to the trains which were to take us to the Dachau camp.

Nazi soldiers prodded us into freight cars with the butts of their guns. We were half mad with horror and despair as we stumbled into the absolute darkness of the rolling cages which, after an unforgettable journey of hours, landed us at Dachau.

Eighty people were in the car, crushed together like herrings in a barrel. We could not sit on the floor, however exhausted we were. It soon became covered with excrement. Each of us had been given a slice of bread and a tiny piece of cheese, but those who ate it became almost mad with thirst. The air was infernally hot and stank from perspiration. Every minute or two another man fainted—although, you know, quite a number of us had gone through the hell of the World War and were not cowards or weaklings. "Water! Water!" one of our group screamed. "Water! Let us have some water!" and he knocked at the wall of our cage. Whereupon the Nazi guard, from outside, answered: "If you don't stop yelling, I'll shoot right into all of you, you swine!"

I remained silent in my corner. I did not move from my place. Probably the others thought I was asleep, if not dead. But I enjoyed water. Water! I had discovered a tiny hole in the wall of the wagon through which a raindrop fell from time to time. I caught the drops with my tongue, did not lose any of them—and selfishly did not tell my comrades my secret, fearing that they might push me away from my precious discovery—a tiny rain-drop.

The scene of the other story took place in the concentration camp. The laws at the camp were inhuman. For keeping your hands in your pockets in the bitter cold you risked being bastinadoed. (After five or six blows with a heavy stick many a delinquent lost his consciousness if not his life). Imagine those strong, wild Nazi beasts, bread to torture and kill people, the absolute masters of men!

One of us had committed a very grave offense, according to the Dachau law. He had failed to uncover his head in the presence of a Nazi leader. Obviously he had not seen him coming—or his thoughts were so much occupied with the unknown fate of

Continued on page 23

OUR NAMES—HOW WE GOT THEM

SURNAMES proper, as we know them today, date only from about the fourteenth century and are derived from many sources, and with Jews their general use is still later (except among Sefardim, who earlier copied Arabic custom.) Many factors go to their making: individual characteristics, occupations, place-names, all have their examples. The descendants of Isaac of York, for instance, might easily have been known as the "de Yorkes."

Jews, however, of the modern period, by which I mean the past hundred to 150 years or so, in Europe at any rate, have had to conform to the pattern around them and receive surnames officially. It is well known that the Government of the Austrian Empire decreed in 1787, Napoleon in 1808, and German and Russian Governments at other times, that Jews must adopt surnames, usually from a list of Biblical names. Those who refused were forcibly named by the commissions of officers. The opportunity to score off Jews was too good to miss for many of the petty jack-in-office who had the affair in hand, and through their caprice or downright malice Jews were often saddled with polysyllabic burdens, strange and ridiculous surnames, even repellent surnames, which unfortunately within a generation or two (the original style of the bestowal having been forgotten) came to be looked upon as "typically Jewish" names. There is, for the most part, nothing Jewish about them.

Some surnames, of course, announce their occupational derivation, e.g., Schneider, Kaufmann, or Portnoy, from the German and the Russian, while others are obvious adoptions in Hebrew of a communal position, notably such names as Parness, Gabbay, Schechter, Cantor.

Emigration from Europe to England and America has resulted in an involuntary change of surname in numerous instances, arising presumably from the lack of knowledge of the newcomers' foreign language by the immigration officers of the older days, a lack which was not helped by the freer conditions of entry in the latter part of the last century, when

quotas were unknown, passport laws had not been framed, and identity documents were the exception rather than the rule.

There is a joke beloved of the comedians in England about the simple policeman who, having to write in his notebook the finding of a dead horse in "Ffolliott Street," asked his informer to drag it round to "King Street" as he couldn't spell the first name. That is exactly on a par with what has happened to some Jewish surnames. The hopeful emigrant landing on these shores with the name of say, Tuchverderber would set such a problem to the official charged with recording his arrival that he would solve it in one glorious flash and declare with finality: "Your name's Levy, then!" (The niceties attached among Jewry to the status of "Cohen" and "Levy" would naturally be lost on the officer.)

A number of occupational and similar names now honorably borne in the Western world may also be traced to probable misunderstandings. It is known in certain cases that the name abroad was entirely different but possibly the first member of the family to reach the hospitality of this country did not comprehend the question asked him, with the result that his trade description became noted down as his name instead.

When we consider first names, however, we find if anything a more absorbing topic. What thought, what discussion, what quarrels almost arise from its choice! Aestheticism, euphony, fittingness to the subject, and such-like considerations rarely seem to play a part in the final choice, to judge from the odd combinations that occur among the Jewish names or the number of swarthy, black-haired "Lilys" one sees about.

Hebrew, through the Bible, has provided an enormous percentage of "christian" names among the peoples of Europe, but the Puritans of England carried the borrowing of such names to excess. A most interesting chapter is devoted to this Puritan habit—which has persisted to present times in milder form in some English and Welsh country districts—in the

entertaining book written some little time ago by Professor Ernest Weekley, "Jack and Jill" (John Murray, 5s.)

"There can be no doubt," writes Mr. Weekley, "that the vogue of Old Testament names largely depended on the extent to which they were made familiar by the religious drama of the Middle Ages. The Reformation brought about a complete change (in the use of saints' names, as encouraged by the Catholic Church, rather than Old Testament names). The Puritans presumably hated the Devil, but they hated the saints still more. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors (Macauley) . . . This craze prevailed throughout Protestant countries, but nowhere so violently as in our own."

Montaigne in France was moved to sarcasm by the vogue and in Geneva, when Calvin was the great leading religious force, a decree was passed in 1546 forbidding the giving of names other than from the Scriptures and saints' names were barred!

As Mr. Weekley notes, the craze undoubtedly coincided with the circulation of the Great Bible of 1539 and later versions, culminating in the Authorized Version of 1611. To a grimly religious people like the Puritans no doubt the theophorous element in an enormous number of Hebrew names had a good deal to do with their favor.

It has been recorded in America that of the 308 common English names of men given in Webster's Collegiate Dictionary, 120 are derived from Hebrew, 50 from Latin, 42 from Teutonic sources, 32 from Greek, 13 from Anglo-Saxon, and less than ten from a number of other sources. Thus Hebrew accounts for more than double the number derived from other languages.

The Jews, however, have always "returned the compliment" and borrowed first names from the peoples among whom they lived. Classical names are of frequent occurrence among Jews in early post-Biblical times (Julius and Marcus and Theodore even nowadays seem to be look-

Reprinted from the "London Jewish Chronicle"

ed on as particularly Jewish for some reason), and later we find the Spanish name Isidor most popular. It may be doubted, however, whether the custom of borrowing was so frequently engaged in in countries of persecution or the confines of the ghetto. The full flower of borrowing has had to wait, it seems, for this era, when emancipation became a living issue. The reasons for such borrowings are not always clear; they may betray assimilative trends, protective motives—I know of Jewish parents whose choice has been influenced by their own unhappy experiences at school, when an obviously Jewish name has been the peg for unthinking schoolmates to hang ridicule on; the parents are determined to spare their children such risks—imitativeness, “wish” names, by which I mean that the mother hopes that the child will resemble the person he is named after (in such things the Jewish mother seems more superstitious than the Christian mother), hero-worship, and sheer following of a vogue. Such vogue names are akin to hero-worship, though the names chosen are more likely to be those of favorite film stars than of soldiers. Parents who choose such vogue names are not always alive to the fact that they “date” their offspring, and among ladies it is a particularly sensitive point! It is no use arguing you are only 21, when your mother was so misguided as to name you after the heroine of a famous musical comedy of 35 years ago! With boys this matter is not so embarrassing. All the same it is an easy matter, if you are arithmetically inclined, to compute the age of the many “Theodore Herzls” we have in the community.

Only a month or two ago a survey which was made in Brooklyn, N. Y., in birth registers, showed that Biblical names have steadily given way to names made popular through literature, the stage, and the screen. As one report said, “The survey revealed that Abraham, Isaac, Jacob, Benjamin, Solomon, and David have lost out to such names as Bernard, Herbert, Howard, Leonard, Harold, Martin, and Stanley for boys. Among the girls Sarah, Ida, Rebecca, Esther, Bertha, and Judith, once popular, have been replaced with Shirley, Marie, Gloria, Joan, Grace, Sylvia, Doris, and Evelyn.

Perhaps one is too punctilious in

expecting borrowed names to be pronounced properly, but I am afraid that names, just like languages themselves, seem to progress on their mistakes. America is no doubt responsible for the odd pronunciation of Irene as “Ireen,” but certainly most Jewish people in England who have given the name to their daughters—and their number is large—are blissfully unaware of the classical number of syllables. Its musical comedy association, however, must be well known. Heaven knows what peculiar deviation we should get if the name Ariadne ever became popular!

The name Shirley seems rather to have taken the fancy of Jewish mothers in recent times. Professor Weekley, discussing this name, originally a surname, with reference to its English use, states that the vogue for it is chiefly due to Charlotte Brontë’s novel of 1849. It is flattering to believe that all the little Jewish Shirleys we now meet have achieved their name through the parents’ literary passions, but there is no doubt that the real source of the name in their case is simply Shirley Temple. Such names come under the “wishful” heading—a subconscious, or even conscious, desire that the child will grow up to equal the talents or beauty of its namesake.

It is not exactly to be classed as superstition, but that primitive feeling still plays a great part among Jews in the naming of children. The custom among other peoples of naming the son the same as the father is extremely rare among Jews; an element of “bad luck” is attached to it, arising probably from the fact that the Jewish custom, popular since post-Talmudic times, especially in connection with a grandfather, is to name a child after a *deceased* parent, grandparent, or other relative—the “perpetuation” principle. Such a superstition, carried here from Eastern Europe, still extends to later life, and there is almost consternation in many old-fashioned families if a son or a daughter becomes engaged to a young woman or young man whose first name is the same as that of the proposed mother-in-law or father-in-law. Insistence on a change of name is by no means unknown, to ward off the supposed evil eye! The same insistence on a change of name is still evident in some cases where people are passing through a deadly illness,

as if to mislead the Angel of Death. This custom (known in the Talmud as “meshanneh shem”) arises from the legend that the dread Angel summons people by name, and a change will baffle him. Such ideas are, however, gradually dying out—and are not helped by the cold insistence of Somerset House on the sanctity of a name registered on a birth certificate!

But it is odd to reflect that we Jews chase after “modern” first names to record on our birth certificates and use on our civil occasions—often with incongruous results (although “Murdoch Fishbaum” could cock a snook with ease at a Puritan “Kerenhappuch Richardson”) and yet for religious purposes we still maintain our old Hebrew names, and the Arthurs, Arnolds, Alberts, and Andrews can be called up to the Reading of the Law as “Avraham ben . . .”!

DIAMOND INDUSTRY MOVES TO PALESTINE

THE representative of the government at the opening of the Center of the Palestine diamond-cutting industry was right when he said that the latter came as a windfall to Palestine, though not exactly heaven-sent. It was the spreading shadow of the swastika that stimulated the industry here in the development of which in the Low Countries, Jews have played an important part. The occupation of Holland and Belgium has given it greater stimulus. At present Palestine has four factories, two in Tel Aviv and two in Nathanya, in which some 300 workers are engaged in diamond-cutting. Most of the machinery has been brought from abroad. Some has been made in the country itself. The output is steadily growing and amounts at present to some 50,000 dollars a month. It is calculated in dollars as 90% of the production is exported to the United States, the rest being sold in the neighboring countries. The demand for locally-cut diamonds exceeds the present capacity of the local industry by at least twenty times, it was stated by one of its organizers. Some five thousand qualified workers could find employment. Three new factories are being established and more are expected to follow. The Government has given a helping hand by abolishing the 15% duty on uncut diamonds brought from London.

—From *The Palestine Review*

THE NEWS OF THE MONTH

By LESTER LYONS

THE Jewish Agency and the National Council of Palestine (Vaad Leumi) have issued a manifesto calling on all unmarried men in Palestine between the ages of 20 and 30 to prepare for immediate military service. Many other men not within the ages designated, as well as married men, have also answered the call in large numbers. Last year there was an initial registration of 135,000 men and women.

Col. Josiah C. Wedgewood, member of the British Parliament, has urged his government to make every effort to enable the Jews to defend Palestine. He declared that for years the foreign and colonial officers have "backed the wrong horse instead of supporting the Jews, Britain's only friends in the Near East."

Major Victor A. Caselet, of the British House of Commons, has urged that a Jewish state in Palestine be established at the end of the war in order to solve the problem of Jewish homelessness. Professing himself a Zionist he declared that the Jews have already set up in Palestine a standard of civilization which compares favorably with any other in the world and that "they have brought a measure of prosperity and a standard of living which has made Palestine a bright jewel in the Middle East."

The construction of additional air-raid shelters in Tel Aviv and Jerusalem is being swiftly increased. About 7,000 air-raid wardens and volunteers are now in Tel Aviv. These workers, who are prepared for action in any emergency, serve without pay.

A new Hadassah hospital is being constructed in a suburb of Haifa. Medical equipment and materials worth \$20,000 are being contributed by Hadassah of this country.

Government officials in Palestine have been contemplating the establishment of an English university in Jerusalem. The nucleus for such university would be a law school sponsored by the Government Department of Education.

The Palestine government reports

that 18,175 Jews acquired Palestinian citizenship during 1904. Naturalized Palestinians may apply for British-Palestinian passports for purposes of travel.

The Jewish fishermen from Palestine are now supplanting the Italian fishermen who before the war were the only ones engaged in deep sea operations in the Eastern Mediterranean. Their catches, which amounted to 15 per cent of all the fish sold in Palestine, are gradually being delivered by Jews. Over 180 tons of fish were caught by Jewish fishermen in 1940 compared with 667 tons in 1939.

About 887,000 Jews live in Iraq. The Arab population is nearly 3,000,000.

In an address before the American-Palestine Committee in Washington, Senator Alben W. Barkley strongly pleaded for the establishment of a Jewish national home in Palestine. In paying tribute to the contributions of the Jewish people to civilization, he said that no one could challenge the right of the Jewish people to restoration of their home in Palestine. Senator Barkley remarked that the Arabs in Palestine have shared in the benefits which Jewish enterprise conferred upon the land and that the Arab population would not be prejudiced by the development of the Jewish national home. He assured "the builders and defenders of Zion" that the American people desire to see "that the Jewish people shall again come into its ancient inheritance."

The Vichy government has intensified its activities against the Jews. The licenses of 800 foreign doctors and druggists in France have been withdrawn. More than 3,000 additional cases are to be examined. Over 5,000 Parisian Jews were sent to a concentration camp without any notice. Each Jew was required to report to a police concentration point together with his wife or one of his parents. The male Jews were then kept by the police and the others were forced to return within 45 minutes with blankets, clothing and food for a 24-hour

trip so as to prevent the male Jews from escaping. The government has established a Supreme Alien's Bureau to handle the affairs of Jewish and "Aryan" aliens in France.

MORE YELLOW BADGES

The Nazis have ordered all Jews of Yugoslavia to wear yellow badges with the word Jew written on them in German and Serbian. The Nazis have stated that the Jews of the Balkans would be held responsible for all resistance in the war in that territory. Half a million Jews are to be dislodged from their economic positions in the Balkans.

The Rabbinical Assembly of America, which represents the conservative Rabbinate, recently held its 41st annual convention in Philadelphia. The theme of the convention was "The Challenge of the World Crisis to Religious Leadership." The Assembly, which had the largest attendance on record at the convention resolved to petition the British Ambassador to this country to request his government "in the name of humanity and justice to permit the organization of a Jewish Palestinian army so that the noble efforts of Great Britain may best be served by the Jewish community in Palestine." In a message of greeting, President Roosevelt expressed the hope that the convention would be able "to interpret in twentieth century terms the message which

MASS MURDER

Over 40,000 Polish Jews died during the past year. 50 per cent of the Jewish population is chronically ill and only 20 per cent of the Jews are fit to perform physical labor.

the world has inherited from historic Judaism." Rabbi Leon S. Lang of Philadelphia was re-elected president.

A memorandum stating the steps which the Polish government should take in order to assure the Jewish community full equality of civic and national rights in a reconstructed Poland was presented by the American Jewish Congress to General Sikorsky,

Prime Minister of the Polish government in exile. General Sikorsky said that anti-Semitism is foreign to and opposed to the Polish government and that common suffering had created a community of spirit between Poles and the Jews. He said that after the war the Jews would be placed on an equal basis with the rest of the population of Poland.

The first ORT vacation training center for Jewish refugees in South America has just been opened. This school, established in Buenos Aires, Argentina, will give instruction in 13 mechanical trades to youths and adults. 142 persons have already been registered.

The Protestant and Catholic churches of the Scandinavian countries are taking active steps to combat the spread of anti-Semitism. In some localities the churches initiated the collection of funds for the relief of suffering Jews.

The Jewish population of Slovakia is being forced by the Nazi authorities to live only in ghettos. The first ghetto is being opened this month in Bratislava. The Jews themselves will have to bear the expense of building the ghetto and of moving into it from the rest of the country. Five labor concentration camps for Jews have been opened in Slovakia. Fifty thousand Jews between the ages of 16 and 45 are to be deported to those camps.

Following the recapture of Bengazi by the Nazi and Italian troops the Italian secret police arrested and interned hundreds of Jews. The arrests were made on the ground that the Jews were in the pay of the British secret service and had previously helped the British to drive out the Italians from the city.

Pensions formerly granted to Jews in Belgium have been withdrawn by order of the Nazi authorities. The Nazis have also required the Jews to return all decorations of honor previously received by them. These decorations even include honors handed down for generations as family heirlooms.

Major Quisling, who betrayed Norway to the Nazis, has expressed an intention to revive a Norwegian law of nearly 100 years ago forbidding Jews to enter Norway. He said that he was determined to emulate Nazi

leaders in Germany and Austria by removing all Jews from Norway.

An underground Polish newspaper published in Warsaw states that food sent from America to Poland is being confiscated by the Nazis. Persons to whom the food is sent are forced to

YOU CAN'T MARRY WHERE YOU PLEASE IN DENVER

Beginning September 1, no rabbi of Denver, Colorado, will officiate at weddings held elsewhere than in designated places. In an effort to dignify marriage ceremonies all the rabbis of that city decided that for the best interests of the Jewish community such ceremonies should be solemnized only in homes, synagogues or temples.

sign receipts but are not permitted to obtain any of the food. A German paper reports that 27,000 Jews were conscripted into labor battalions in several districts in Poland. Over 10,000 Jews are building fortifications on the border between Germany and Russia.

The Soviet authorities are considering the Jewish merchants of Kovno, now in Russian territory, as speculators and are punishing them severely for engaging in business. One Jew was sentenced to 5 years imprisonment for selling a cake of soap.

A fresh wave of persecution against Jews in Roumania has begun. Fifty Jews were arrested in Bucharest charged with "delivering secrets to the enemy." The Iron Guard accused Premier Antonescu of "favoring Jews" because of the penalties imposed upon 24 terrorists who participated in a recent massacre of Jews.

A number of vicious anti-Semitic letters signed "American Secret Million Committee" have been turned over by the Dies Committee to the Washington police. The letters contain virulent slogans, such as "Hitlerism shall not perish from the earth but the Jews shall!" "God bless Hitler and God damn the Jews!", and "Massacre every Jew!" The Dies Committee had these letters for some time.

The Jews of Croatia have been required to wear yellow armbands. In one day 380 Jews who failed to wear

them were arrested and sentenced to imprisonment from one to two years.

A Jewish firm which owned show-rooms in London renting normally for 6,000 pounds a year leased them gratis to a Catholic church for the use of its worshippers. As a matter of form, one shilling a year had to be paid. A leading Catholic newspaper remarked that this action was "one of Jewish munificence exercised—not for the first time in London's history—in favor of the Catholic community."

Friendship between Arabs and Jews in Palestine was cemented when an Arab team from Haifa played football against a Jewish eleven in Tel Aviv. The visitors stressed the importance of sport as a factor in promoting racial harmony. The Arabs took good-naturedly their loss of the game, stating that "we lost our match but we have won new friends."

The youngest soldier in the British army has been a 14-year old Jew. When he enlisted several months ago the boy told the authorities that he was 18 years old. The youth said that he was anxious to emulate his father, a veteran of the first World War, who had a brilliant war record. While in service the lad achieved distinction for his activities. He was honorably discharged when the army officials discovered his true age.

From Switzerland comes a report of a diabolical Nazi scheme to poison hundreds of inmates of Jewish homes for the age, insane, and feeble-minded in Germany and Nazi-occupied lands. A secret investigation conducted by Jewish doctors revealed that numerous deaths in Jewish institutions, through other than natural causes, immediately followed treatment with a new medicine distributed free of charge by the Nazi to patients there. Traces of poison appeared in the medicine. Representatives of the Berlin Jewish community who protested to the Nazi authorities at this treatment were called "trouble makers" and were warned to keep silent under pain of severe penalties.

KOSHER FOOD FOR BOMBED- OUT JEWS

The British Government has opened a number of kosher kitchens to feed the orthodox Jews in raided districts.

BROOKLYN JEWISH CENTER ACTIVITIES

Hebrew School Graduation To Be Held on Monday Evening, June 16th

The graduation exercises of our afternoon Hebrew School will take place in the main Synagogue on Monday evening, June 16th at 8:30 o'clock promptly. A fine class of boys and girls will receive their diplomas and certificates of graduation.

An interesting feature of the program will be the appearance of a child prodigy chazin, Mendele Rokeach, who has already won the affection of thousands of listeners who have heard him chant the services in many of the synagogues in the city. He will render a number of musical selections. A prominent speaker, whose name will be announced shortly, will address the graduates and the assembly. The graduates, too, will take part in a very interesting program. We hope that all of our friends will reserve that evening to attend this important function.

Consecration Service To Be Held the First Day Shevuoth

The annual consecration service will be held on the first day of Shevuoth, on Sunday morning, June 1st. As in the past years, the regular holiday service will conclude punctually at 11 o'clock when the consecration service will begin. The girls of the class will render a very interesting program which we are confident will be inspiring to the entire congregation. The class which is under the charge of Mrs. Helen Levinthal Lyons, consists of the following girls:

Mimi Aaron
Gloria Berman
Helen Bernhardt
Helen Feiler
Rachel Canick
Phyllis Flaummenhaft
Dorothy Hassin
Selda Jerrold
Adele Levin
Ruth Rappaport
Elaine Segal
Lois Siegal
Carol Stein
Joan Sukloff
Betty Schwartz
Claire Weisberg

Inta-League Notes

The Inta-League has been a social-cultural club consisting of sons (between the ages of 16-18) and daughters (from 15 to 17) of Center members. The group meets every Wednesday evening throughout the season. At these meetings general discussions were held on varied topics as "What Youth Can Do to Help Solve Our Jewish Problems," etc.

A number of affairs have been run by the club this year, among them being an evening of "Ye Olde Tyme Movies," a number of dances and socials which were well attended, and a lecture on vocational guidance. The Inta-League is now planning to close their very successful year with an Open Air Dance on the Center Roof Garden, on Wednesday, June 4th (Brooklyn Day Eve). Admission is 25c per couple, 15c for an individual.

Junior Congregation to Conduct Services in Main Synagogue This Sabbath

The entire service in our main synagogue this Saturday morning, May 24th will be conducted by the children of the Junior Congregation. We sincerely hope that many of the members and their families will attend this service and derive the joy in seeing how well boys are trained in the conduct of a religious service. The following boys will be the participants:

Readers in the Torah:

Robert Goldberg
Daniel Berman
Morty Lowenfeld
Harold Kadish
Larry Zirn
Leonard Greenberg
Shacharith—Daniel Gribetz
Mussaf—Kummel
Maftir—Joseph Newman
Sermon—Kenneth Amer

Acknowledgment of Gifts

We acknowledge with thanks, receipts of gifts from the following:

On the occasion of the marriage of his nephew, Mr. Tobias Zwerdling donated money to the Jewish Publication Society for the purchase of books for our library.

Mr. and Mrs. Herman Raabin contributed Taleisim in honor of the Bar Mitzvah of their son, Daniel.

Center Library

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sunday from 10:30 A.M. to 3:30 P.M.

Summer Gym and Baths Schedule

Commencing with June 1st, the following schedule will be in effect in our Gymnasium and Baths Department for the summer months:

Monday
Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday
Women 10 a.m. to 11 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday
Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday
Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday
Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sundays and Legal Holidays
Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 5 p.m.

Sabbath Services

Kindling of candles at 7:59 o'clock.
Friday evening services at 6:00 and 7:15.

Sabbath services, Parsha Behar and Behukotai, will commence at 8:30.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Blank, Morris

Woolens Married
Res. 135 Eastern Parkway
Bus. 9-13 Greene St.
Proposed by David Goodstein
and Isidor Fine

Goldberg, Samuel

Clothing Married
Res. 706 Eastern Parkway
Bus. 915 Broadway
Proposed by Samuel Stark

Zacharia, Herman I.

Married
Res. 728 Alabama Ave.
Bus. 596 Broadway
Proposed by Benjamin Martz

Young Folks League Picnic

The Young Folks League announces that on Sunday, June 22nd, it will participate in an athletic carnival, picnic and outing at the Old Vanderbilt Estate in Little Neck, N. Y. The outing is being arranged by the Metropolitan Division of the Young People's League of the United Synagogue of America, in which organization the Y.F.L. is an active participant. Further announcements of this affair will be made at meetings and in future bulletins.

Holiday Gym Schedule

On Friday, May 30th, Decoration Day, the holiday schedule will prevail in the gym and baths: 10 a.m. to 2 p.m. for men; 2 p.m. to 5 p.m. for boys. Because of the Shevuoth holiday, this department will be closed on Saturday evening, May 31st and Sunday and Monday, June 1st and 2nd. The gym will open on Tuesday morning, for women, as per regular schedule.

Congratulations

Hearty congratulations and best wishes to:

Mr. and Mrs. Hyman Aaron of 985 Park Place on the engagement of their son David R. Aaron to Miss Dorothy Cecelia Levy.

Mr. and Mrs. Jacob Greenstein of 1025 St. Johns Place upon the birth of a girl to their children, Mr. and Mrs. Barnett Greenstein on May 18.

Shevuoth Services

Shevuoth services will be held in our synagogue on Saturday and Sunday evenings, May 31st and June 1st, at 8:00 o'clock and on Sunday and Monday mornings at 8:30 o'clock. Rev. Kantor will officiate on both days.

The Consecration service will be held on Sunday morning, June 1st, promptly at 11 o'clock. The Yizkor or Memorial services for the departed will be held on the second day, Monday, June 2nd at about 10:15 a.m.

Additions to the Library

The following books have been acquired by the Center library during the past month and are now available for circulation:

"Poems from the Hebrew"—C. N. Bialik.

"The Fishmans"—H. W. Katz.

"The Jew in the Mediaeval World"—Jacob Marcus.

"Judaism in Soviet Russia" (Yiddish)—Jacob Leshtzinsky.

"Leaves from a Rabbi's Notebook" (Hebrew)—Rabbi Max Raisin.

"Essays and Studies"—Prof. Israel Davidson.

Juvenile

"The Story of Modern Palestine"—Dorothy F. Zeligs.

"How the Jewish People Live Today"—Mordecai L. Soloff.

IN MEMORIAM

It is with deep regret that we announce the passing of our fellow member

David Feinberg

of 585 Crown Street on May 15th, 1941.

To the bereaved family, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence.

Condolence

We extend our heartfelt expressions of sympathy to:

Mrs. Jacob Goell of 576 Eastern Parkway who lost her mother, Mrs. Sarah Samowitz on May 14th.

Dr. Maurice Schnall of 598 Montgomery Street on the passing of his father, Samuel Schnall on May 15th.

Notice of Unveiling

Members of the Center are invited to attend the unveiling of a monument in memory of the late Benjamin Brown at the Beth David Cemetery on Sunday, May 25th, promptly at 2 o'clock. In the event of rain, postponed to June 8th.

Best Wishes

Best wishes for a speedy and complete recovery are extended to Mr. Samuel Koch of 368 Eastern Parkway.

Center Roof Now Open

The handball courts of the Center roof are now available for Center members. Take advantage of these facilities as often as you possibly can.

Dr. Drachman Guest Speaker at Hebrew School Graduation

As we go to press, we are informed that Dr. Bernard Drachman, one of the leading men in the American rabbinate, will be the guest speaker at the graduation exercises of the Hebrew School on June 16th.

Gifts to Junior Basketball Team

At the last membership social meeting held on May 14th, Mr. David B. Kaminsky, chairman of the Physical Training Committee, presented the members of the Center Junior Basketball team with gold basketballs in behalf of the Center. The team has to its credit twenty-two winning games out of twenty-six played during the season. The following are the members of the team: Jerry Fein, Abe Finkel, Alvin Goldberg, Teddy Goldman, George Husid, Jay Liebler, Sheldon Liebler, Edward Rose, Dave Shapiro and Stan Shulman.

CENTER MEMBERSHIP

The Membership Committee is anxious to enroll additional members in our institution. Please urge your friends, relatives and neighbors to affiliate themselves with one of America's leading Jewish institutions.

Application blanks and membership folders will be cheerfully forwarded to you if you will telephone the Center office, PResident 4-1400.

AN APPEAL

Center members are urged to please remit payment covering membership dues for the current year.

Your officers will be grateful to you for your prompt cooperation.

WHY A JEWISH ARMY?

Continued from page 5

leading instigator of the pro-Nazi coup in Iraq.

All this is the result of a fairy tale about the alleged unity of Arabs in their opposition to the Jews in Palestine, and their unanimous desire to form a Federation of Arab States. The fact is that perpetual enmity exists between the various Arab states. Thus Ibn Saud, of Saudi Arabia, and Iman Yahia, of Yemen, are continually at war, and the pro-British Emir Abdulla, of Transjordan, whose ambition is to become the King of Palestine (and who is therefore hated by the Syrian Arabs), knows too well that if it were not for the British bayonets protecting him he would have been liquidated long ago by the same Ibn Saud. The young ruler of Egypt, on the other hand, has the far-reaching ambition of becoming one day the Chaliff of the Moslems, and thus expanding his influence over all the Arab countries.

We cannot overlook that there is a fairly strong pro-British element among the Arabs, and we may mention the intellectual group concentrated in El Asher University in Cairo. This element realizes that Palestine has been developed by the Jews, and that it is the only country where the beginnings of a war industry, or at least repair shops for the British army could be created.

These intellectuals, could, if supported by the British, become the backbone of a sound and forceful policy of collaboration among all democratic factions in the Near East. Unfortunately the British ignored them in the same way they ignored the Jews or other Arab democratic sympathizers in Palestine and Syria.

The above facts show us that we have to face and overcome many obstacles in order to change the present unfavorable British attitude towards the creation of a Jewish Army in Palestine, or in any other place.

Now, when the hour of supreme crisis on the Palestine front has struck, when the German planes and tanks are occupying neighboring Syria, and the danger of a Nazi invasion of Palestine is a reality, it is our duty as nationally minded Jews, to properly appraise the situation and

determine that our voices shall be heard as loudly and as effectively as possible.

We still have time to organize and equip a Jewish Army from among Palestine Jews, as well as from other Jewish volunteers. The valor of Jewish soldiers has been sufficiently proven by those small Jewish units which have been granted the right to fight in the British ranks under the rather ambiguous name of "Palestine Units."

Up till now over 8,000 Jews are serving with the British forces, but if we would be given permission to form our own army over 70,000 men and about 25,000 women would be ready to answer the call to colors.

We, as Americans, and as Jews, feel that we have the right to ask the Churchill Government to drop the last vestige of "appeasement." We American Jews have invested tens of millions of dollars in Palestine, have sent over thousands of our citizens to develop it, and are now, together with all Americans, doing our utmost to help Britain.

We in America are interested in this war in the most vital manner and everything that endangers our position and makes a democratic victory uncertain must be fought against. The argument that nothing should be said which may "embarrass" Britain is futile. The British House of Commons heard lately more criticism of the conduct of the war and of the British policy in Palestine than any Jewish organized body or any individual in America ever uttered. It is an act of loyalty to the British as well as an act of self-preservation to call the attention of the English to anything that damages their interests, especially to a policy which may result in more than half a million Palestine Jews being slaughtered like sheep.

History has placed our people in this war on the side of the Allies, and we cannot be satisfied to allow them to be merely spectators at a time when our existence as a nation and our lives as individuals are depending upon the outcome of this war. We must be given an opportunity to contribute our efforts and our blood in order to help bring about victory for civilization and humanity, and to be justified in pressing our national demands when the time comes.

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DIETARY LAWS

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THEODORE HERZL

Continued from page 13

Congresses. For himself Herzl retained only the acknowledgment of later times: that which he had created would be recognized when another leader had taken over.

The preliminary conferences were held in Vienna from April 23 to April 25. The consensus was, on the whole, against the holding of a second Congress so soon after the first. It was feared that there would be a falling off in the attendance, a sharpening of conflicts. But Herzl's fundamental idea in calling the Congress together again after the lapse of a year was the creation of a permanent body. He was perpetually concerned with the fear that the movement would die of inanition. Besides, the reconstruction of the organization, and the confirmation of the Bank by the Congress, seemed to him to be urgent matters. Herzl proposed immediate action.

The second Congress which, in spite of all obstacles and attacks, opened on schedule, showed how much the movement had grown since the first Congress. In his report of the Actions Committee, Schnirer showed that 913 groups had joined the organization, which had increased three-fold since the previous year. The total number of delegates was now 400, including the majority of those who had attended in 1897.

The Bank as such met with no opposition. The necessity of a Bank had been recognized from the beginning of the colonization work, and several unsuccessful attempts had already been made to found one. Differences of opinion arose only as to the formulation of the field of activity of the new financial instrument. The resolution founding the Bank was passed by acclamation. Next to the question of the Bank, the most important was that of colonization.

In Herzl's opening address he was sharper in his attack on the enemies of the national idea, the rabbis "who pray for Zion and attacked it in the same breath," and the leaders of the religious communities whom they obeyed, in contradiction of the will of the communities themselves, which were sympathetic to Zionism.

On the morning of August 31, Herzl closed the Congress with these words: "We have set out. The moral

wandering of the Jews have begun. Whither will it lead us? Into better times, let us hope."

On September 2 he left Basle, completely exhausted, but on the whole satisfied with the results. A stronger and more united organization stood behind him, and it had taken steps toward the creation of a financial instrument.

In this mood he set out for the beautiful island of Mainau, on the Bodensee, for an audience with the Grand Duke of Baden.

IN BLOODY RETROSPECT

Continued from page 15

his family, left in distress some two hundred or more miles away, that he forgot his duty.

Anyway, he had to pay for his offense with his blood. We fellow-prisoners were ordered to be present when he was punished. The kind of punishment our friend, an elderly, quiet shop-keeper, had to suffer, was called "An-den-Baum-binden." ("To be tied on a tree.") In fact, the gibbet looked like a cross, consisting of two pieces of timber placed across each other.

The sentence was: hanging from the gibbet. A Gentile prisoner had to fasten our friend to the cross-beam by his wrists with steel wire. Then the chair on which he stood was pulled away, so that his full weight bore him down and the wire cut into his wrists.

Next day the victim was released from the camp because his relatives had paved the way for his emigration. But nobody answered when his name was called up. For he lay in the camp hospital in the grip of death.

NAZI HEAVEN

THE Nazi radio has declared that anti-Semitism has become so entrenched in Germany as to preclude the possibility that Jews will return to the Reich for "at least 1,000 years." In a broadcast the prediction was made that in time German children will never know that "there were such things as Jews in the Reich."

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The Brooklyn Jewish Center Review

How German Broadcasts Aim to Poison American Opinion Against Jews

By HENRY B. KRANZ

The Scandal of the Referendum

By LOUIS LIPSKY

Inept Jewish Leadership

By WILLIAM I. SIEGEL

Theodore Herzl CONCLUSION

By ALEX BEIN

The News of the Month

By LESTER LYONS

JUNE

1941

THE CENTER BULLETIN BOARD

Young Folks League GARDEN P A R T Y

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MRS. ARNOLD GOTTLIEB,
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BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

JUNE, 1941 — TAMUZ, 5701

No. 39

INEPT JEWISH LEADERSHIP

ELSEWHERE in this issue Mr. Louis Lipsky discusses with his usual clarity and vigor the referendum-technique recently employed by the Council of Federations and Welfare Funds with respect to a National Advisory Budgeting Service, and condemns the methods employed by the Board of Directors of the Council.

There is however, a deeper evil at the core of the entire problem, leaving the matter of method as perhaps the least important item. That evil is a vice that lies at the roots of the entire manner and content of the direction of Jewish communal life.

Two thoughts go hand in hand in all our efforts to cope with and solve Jewish problems in this country. One is the structural difficulty of multiplicity; the other is the inadequate and unworthy policy of a considerable portion of present Jewish leadership. In some ways, of course, the second weakness arises from the first, but basically both are due to the undemocratic origin and function of a great proportion of Jewish institutions.

We have recently seen the debacle of attempts at unity expressed in the formation of the General Jewish Council, consisting of the Bnai Brith, American Jewish Congress, American Jewish Committee and the Jewish Labor Group. These organizations, dissimilar among themselves in function, and demanding different loyalties, cannot among themselves even work out a single loyalty to the one ideal of Jewish unity, and sink their differences of method in the face of the tragic necessity of such a unity of purpose. To each organization its own autonomy appears to be more important than the end which all purport to serve.

Tribute should be paid to the large number of men and women who loyally give definite and unselfish service to American Jewry and who have lifted themselves to such leadership

by long years of preparation and ideological devotion. But in too many communities, and too frequently even on a national scale, the direction of currents vitally important to the present and future of Jewish life, lies in the hands of men who carry on such direction according to the worst forms of the *shtadlan* tradition. They are men who have emerged as figures in Jewish life only since the advent of Hitler. Their point of view is tainted by their sole concern with the preservation of their own well being and the interest of the class which they represent. So far as the historic underlying basis of Judaism and, for instance, Zionism may be concerned, they are no more interested than they would be in abracadabra. In the event of the disappearance of the Jewish crisis in and out of America (a solution which would owe very little, if anything, to their interest and understanding) their concern with Jewish problems would cease with that crisis. It is inevitable, therefore, that the quality of their leadership is affected by their woeful ignorance of the character of the problem which they undertake to solve.

There is a tragic vice in such a situation. The generality of Jews tends to despise such leadership and by a natural process of human reasoning, identifies the cause with the leader and becomes either apathetic or even hostile to the cause.

It has been one of the chief sources of strength of the Jewish people throughout the six past millennia, that in times of crisis great men and women have risen to leadership and have lifted the Jewish people with them in their rise. We must hope that this blessing of providence will not cease. We must, however, do more than merely hope. We must do such acts as are necessary to translate that hope into a reality, and that we must do understandingly and without delay.

—WILLIAM I. SIEGEL

JEWISH BOOKS FOR JEWISH HOMES

JEWISH Book Week" was recently observed in many Jewish communities throughout the land. The message that it emphasized is one that is of inestimable value to the development of Jewish life — a message that ought to be re-emphasized again and again throughout the year.

We Jews were termed the *Am Ha-Sefer*, the People of the Book. Friend and foe alike acknowledged the great love that the Jew always had for books. No Jewish home was complete without a Jewish library — at least without the Jewish classics.

The weakness in Jewish life in America today may be attributed in large measure to the fact that we have lost the appreciation of the Jewish book.

The Jewish Publication Society of America is an organization founded for the express purpose of winning back for our people the honored appellation, People of the Book. It is a non-profit organization, and publishes books of merit dealing with Jewish life. Some of the greatest works in Anglo-Jewish literature were published by the Society. The works of Zangwill, Graetz's "History of the Jews," the new English translation of the Bible, the famous studies of Solomon Schechter are among the books issued by it. Every member, by paying a nominal fee of five dollars per year, receives three such books out of a list of six that are published annually. For the sum of \$10, a member receives all six.

Rabbi Louis Haas, a field representative of the Society, is now in Brooklyn endeavoring to interest the Jews of our Borough in this most worthy project. It is to be hoped that the members of our Center will take the lead in bringing back the Jewish book to the Jewish home. Let us prove that we are still worthy to be termed the People of the Book.

—ISRAEL H. LEVINTHAL

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Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

RECENTLY there came to my attention a copy of a brilliant address delivered by the Most Reverend Thomas E. Molloy, the Bishop of Brooklyn, before a gathering of the Catholic Religious Teachers. The address was published by the Committee of Catholics for Human Rights, and it is hoped that it will reach thousands of readers.

The Bishop realizes the tremendous influence possessed by the teachers of the young generation and therefore feels the necessity of presenting to them a special message in reference to your educational endeavors which I deem at the moment to be of particular interest and of practical importance." He then proceeds to advise them along certain lines that must be heartily commended by men of all faiths and creeds who believe in the eternal verities by which men must live. In these turbulent and trying times, our children must be made to realize that in their private or public life, in all their relationships, social and political, "they will be called upon to satisfy indispensable ethical standards of right and wrong." He emphasizes the truth that should be apparent to everyone, that it is the responsibility of the school to prepare the child for its future social relationship and civic responsibility. "For the school comes immediately after the family as a socializing agency in the lives of our young people."

Bishop Molloy proceeds to expound basic principles upon which society must rest, and shows how the fathers of our republic based all their work and all their hopes on these basic ethical and spiritual principles. He points out in effective fashion, how the totalitarian and communistic theories violate all of these exalted views of man's inviolable natural rights, and pleads for the promotion of a "strong determination to combat and counteract instantly and effectively all insidious and subversive propaganda from within or from without that would induce them to believe that Democracy has failed."

After discussing the economic ills

of our times, he touches upon a point that is of the very essence of that "insidious and subversive propaganda," and which is being used by all forces that aim at the destruction of Democracy: "Now there is another falsely alluring and even wickedly suggestive proposal which may be presented in our troublous times and against which we must warn particularly our young people. This proposal will offer the information and even the advice that we can greatly lessen the strain upon our economic resources and eliminate a considerable degree of social and political disturbance by hating, persecuting and exiling certain members of our great group of common citizenry. We rightly reject and absolutely abhor any such proposal since it is un-American, uncharitable, unnatural and inhuman." And in a spirit of true broad-mindedness, and as if to emphasize this universal truth, the Bishop quotes from an address by the distinguished Governor of our State, Herbert Lehman: "This country was founded by pioneers who came here to escape racial and religious persecution. When they sailed from their native homes in the Old World they left behind the enmities which divide nation from nation; race from race; creed from creed; class from class." To which the learned Bishop adds: "We all undoubtedly subscribe to this expression of true Americanism. We must regard, moreover, any other teaching, as I have already indicated, as not only un-American but un-Christian, since it contravenes the moral and spiritual requirements of charity."

I quoted at length from this masterly address because in these turbulent times it is good to hear such sentiments from one who is an accredited and revered representative of a great Church in our own city. Some people, it must frankly be admitted, were at a loss to understand the attitude of this great Church and its leaders toward such a fundamental moral, American and religious issue, because, as the Bishop aptly remarks:

"and still, notwithstanding this soundly established truth, we sadly know that racial friction, bitterness and inequality are experienced in our midst." Nay, sorrowfully, we must admit that we see and hear men who call themselves Catholics, and who claim that they speak for their religion, who violate these very fundamental principles which Bishop Molloy so eloquently proclaimed. We know now, what many of us always knew, that such men and women speak not as true followers of their religious beliefs, but as misguided errants, who by their acts, belie the true concepts of their religious teachings.

We have always felt that the true teachings of this great Church were to be found not in the bitter outpourings of those who are false to their religious teachings, but in the encyclicals of its great spiritual heads, Pope Pius XI, who declared: "We regard racism and exaggerated nationalism as barriers raised between man and man; between people and people; between nation and nation," and in the pronouncements of all such true leaders as that of the Bishop of our Borough.

We know now, what many of us have always known, that a true Catholic, a true Protestant, a true Jew, cannot have prejudice or hatred in his heart toward a fellow man, that a true religionist must recognize the fundamental truth that underlies all religion, the Fatherhood of God, and the Brotherhood of all Mankind.

It is to be hoped that the lofty sentiments expressed by Bishop Molloy will penetrate the hearts and minds of all followers of his Church, and the hearts and minds of the followers of every faith and every creed.

Israel H. Levinthal

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HOW GERMAN BROADCASTS AIM TO POISON AMERICAN OPINION AGAINST JEWS

THE devilish radio war which the Nazis have been waging against America almost since the outbreak of the war has two aims: first, to scare America away from helping the Allied cause, and second, to undermine the American people's morale. But one line has been clearly drawn from the very beginning. Unlike the usual tactics of constant shifting used by the Nazi propagandists, it has not altered by a hair's breadth. This line is the attack on the Jews. Here, as everywhere, the Nazis are attacking the "point of least resistance." They believe that America is ripe for a victorious anti-Semitic campaign.

This writer has sat for eight hours a day ever since the first days of the war, listening to propaganda from all the radio stations of the world, principally Berlin and he can testify to the fact that there is a group of "experts" in Goebbel's radio stations who are thoroughly acquainted with Jewish history, Jewish religion, and Jewish customs. They are men who are constantly leafing through books and records for material concerning the Jews in order to make it serve the ends of anti-Jewish propaganda.

How else are we to explain the Nazi radio's announcing a week before the last Purim holidays that there would be a "Purim lecture" on the thirteenth of March. The announcement was repeated later, with the hint that this Purim lecture would be of the highest significance to American Jews. What the Nazis probably wanted to do on this occasion was to point out that it is not the Nazis who, like Ahashuerus, are the worst enemies of the Jews, but the politicians in every country in the world, especially America, who give them too much rights, thus creating anti-Semitism.

This is only a surmise, for unfortunately the atmospheric conditions at 8:15 P.M. on the announced day were so bad that nothing but silence came from Berlin. But the surmise is strengthened by a talk which came through shortly before. It concerned President Roosevelt, and ran something like this: "We have recently published authentic photographs show-

A Noted Viennese Journalist Now at CBS' Foreign Listening Post Reports on Nazi Short Wave Propaganda Beamed to America

By HENRY B. KRANZ

ing President Roosevelt and his closest collaborators when he was governor of New York, the stronghold of world Jewry. Since then these men have climbed the heights with Roosevelt and carried him with them—these Felix Frankfurters, Morgenthau, Baruchs, and Lehmans. They formed the famous Brain Trust, which up to a short time ago, bashfully hid the fact that it was nothing but a very primitive Jewish dictatorship over American Democracy." In the course of his talk, the speaker pointed out that America is becoming more and more bolshevized, thanks to the growing influence of the Jews, and that it could not be long "before America would awake."

In the many books on America which the Nazis are always studying, they found the name of a General Israel Putnam. It is well known that this Revolutionary hero was a pure-blooded Connecticut Yankee who invariably rode at the head of his troops in his shirt-sleeves, blissfully ignorant that one day Germans would call him a "cowardly Jew"—all on the strength of his Biblical name, Israel. We must grant that it speaks well for the restraint of the Nazi Jewish experts that they have not yet elected Abraham Lincoln a Jew. Nevertheless, they occasionally speak of Roosevelt as "Rosenfeld," leaving the listeners to draw their own conclusions.

Attacks against the American Jews are broadcast daily from Berlin. They often cite Coughlin's *Social Justice*. They also give fifteen minute fill-in lectures, designed to show patriotic Americans that the Jews are the arch-enemy of humanity. But no matter what the subject of a propaganda speech may be, attention is called to the "Jewish plutocratic tyranny" through which the United States is at present being ruled. For many years Hitler bellowed against "Jewish Bolshevism," but when he had made

peace with Russia he bellowed against "Jewish plutocracy."

Not even the musical programs from Berlin pass over the Jewish question. Not long ago listeners-in on a military concert were privileged to hear "Jewish Blood Runs from our Knives," and a few hours later the Nazi speaker talked contemptuously of the "few countries in which Jews still are allowed to go on with their dark political campaigning," and warned that "in those countries, the Jews will dig their own graves."

The Berlin radio repeatedly says that the only reason the English and Americans are not the good friends of Hitler is Jewish influence. "Germany is tired of being dominated by people Jesus Christ drove out of the temples years ago. After witnessing the fall of Czars in Russia, Germany has cleansed her system. Jews still dominate British economic life and the Jews are the reason for anti-German feeling in America at the present time . . . The Jews are the enemies of mankind, the enemies of that better world of friendship and love that every decent man and woman in America and elsewhere hopes and strives for."

Berlin knows very well that Churchill is a popular figure in America and that it would be impossible to lessen that popularity with purely political weapons. So the Jews must again be made to incite America against this great statesman. It was Lord Haw Haw (really William Joyce) who dished up the following as early as September 1940: "His (Churchill's) office as Prime Minister is only a secondary occupation. His most important position is that of Chief Paid Agent of Jewish international finance in the attempt to destroy National Socialist Germany. His private standard of living has been made possible only by the largesse of wealthy British and American Hebrews."

And Lord Haw Haw, in his "holy anger against the Jews" was moved to reveal: "Let me mention a few of the Jewish schemers who did their damndest to bring this war about. There is Leopold Amery, in the cabinet, who last March actually said that German air raids would be very useful because they would stimulate the British people into a real hatred of Germany. There is Sir John Ellerman, whose private fortune stands roughly at sixty million pounds. He is one of the chief owners of the *Daily Mirror* and the *Sunday Pictorial*. He used these pornographic rags for the purpose of creating the conditions in which the British people could be led into war unprotestingly. There is the millionaire, Southwood, formerly Julius Elias, who helped to beguile the Socialist government into the disastrous adventure. We must not forget Horeb-Elisha (His Lordship was accustomed to spell the British statesman's name in this manner) who is supposed to have forged the weapons of victory. It would be unkind not to mention Sir Isidore Salmon, the magnate of John Lyons, (a famous English restaurant chain), and of course Lord Melchett, who must have made enormous profits out of the various armament projects associated with Imperial Chemicals."

Approximately a dozen other Jewish politicians were attacked in this speech, and Lord Haw Haw concluded: "And now I hear that so much damage has been done to London that this contemptible agent of Jewish revenge, Churchill, has had to discuss the destruction in secret with those useless, characterless, insipid members of Parliament whom he calls up every now and then to listen to his increasingly dismal speeches. If the common sense has not entirely deserted the common people of England they will turn to their dictator and say, 'You and your Jewish friends have brought this upon you.' But to hope for common sense from England is to forget the debauchery Jewish control of her thought and life has achieved. The damage is done, though worse is to come."

The Jews of England and America are blamed for the war not only because they wanted to fight National Socialism, but because they wanted to enrich themselves and because they sought to disrupt true Christianity everywhere, leaving Hitler its only defender. Thus Berlin said in December, 1940: "Any impartial observer,

if asked to come to an independent conclusion as to what creed was being benefited by England in this war, would be bound to answer without a moment's hesitation: Jewry. It is the Jews and their outlook for world materialism that are alone being defended by England—a creed that is in direct and violent opposition to all that Christianity stands for. Surely it is curious to want to defend Christianity with the aid of the most implacable enemy of Christianity—Jewry."

A whole series of other defamations sound just as though they had been thought up by that notorious Jew-hater, Julius Streicher, and quoted from his evil publication, *Der Stürmer*. For instance, during the course of the Polish campaign, the Jews there were described as "the scum of humanity, filthy, verminous, and crawling," and the Jewish women represented as prostitutes who would gladly give themselves to the victorious German soldiers for a few marks.

Then when the Munich attempt on Hitler's life was made the Jews were held responsible for it. They cited the alleged letter of a Jew called Rosenberg, written to a New York newspaper and proposing that "a number of criminals be taken out of jail and sent to Germany to finish off Hitler."

Always and everywhere it is the Jews who are striving for world domination, not Hitler. "In the United States Jews and their Gentile friends are trying to gain power, and they call those that are in their way the Fifth Column. Proclaiming liberty, democracy, and free speech, they would like to silence every true patriot, and, if possible, to send him to prison and to death, as their French brother Georges Mandel, did. Jews are leaving the newly rising Europe today. There is no place for them there. The money ring of Jews has been broken everywhere and a new and better world is in the ascendency. The Jews are flocking to American shores, to carry with them the same seeds of unrest, misfortune and war they brought to Europe."

On March 27 of this year, it was announced for the first time that the Jews commit all these shameful deeds not only because they are congenital enemies of a better world, but because they are bound to obey the commands of a Jewish world-organization. This organization has its central office in New York.

"The Jews have encouraged every movement calculated to disintegrate Christianity, to weaken Christian faith and organization, to corrupt Christian morale, and to undermine authority. In all the chief centers where Jews reside they have an organization which they call "Kahilla." The strongest of these Kahillas is now in New York. The organization of the Kahillas is similar to that of the Free Mason lodges. They are secret organizations headed by a few men whose names are unknown to the members. Those who belong collect information and spread rumors for the benefit of those at the top, who work for the triumph of Jewdom. By means of this organization the long arm of the Jew is extended everywhere. Jewish interests are fostered, Jewish enemies are neutralized or even assassinated. Big financial deals and market rigging are carried out. Political plots are hatched. There is a book on that subject written by a converted Jew. It is called "The Book of the Kahilla," and it was written by a German Jew called Brachmann who lived in Russia long before the advent of Nazism. It is entirely authenticated." And the speaker concluded: "Are you on the side of the Jews or the side of Christianity? When the history of this war is written it will be seen that the Axis ideology was based on Christian ideals against Free Masonry. Paganism is not a real menace to Christianity. The enemies of the Christians are the Jews."

These and similar hate-filled outbursts against Jewry, and especially American Jewry, are hurled to the four corners of the earth by a dozen powerful radio stations in Germany. It is difficult to ascertain what their effect is. There are no statistics on the extent of the Nazi radio's audience here or elsewhere.

It seems imperative that counteraction by radio be taken to enlighten the world as to the true nature of the Nazi anti-Semitic mud-slinging. It is high time that those Americans who give ear to the Nazi radio here, and also the Latin Americas, be told authoritatively how false these cowardly attacks are. Let no one say that propaganda of the Nazi type takes care of itself. We have just experienced the fruits of anti-Semitic propaganda in Germany, Austria, France and the Balkans. For us, here, to stick our heads in the sand, may be equivalent to suicide.

THE SCANDAL OF THE REFERENDUM

By LOUIS LIPSKY

THESE is so much anxiety and grief in the world that "The Scandal of the Referendum of 1941" will probably not cause a ripple of excitement in American Jewry. There are other more important things to think about. All eyes are turned to Syria, to Palestine, to England. More and more, war preparations occupy the American mind and overcloud the mood of American Jews. Why get hot and bothered about miscount of the vote on the "burning" question of national budgeting by the Council of Welfare Funds? Why disturb the peace with a controversy about this miserable affair? After all, what is involved is a petty misdemeanor. It does not deserve to have indignation wasted on it.

By now, the incidents leading to the referendum are almost forgotten. A group of men in the Council wanted to take authority over the budgets of all the Welfare Funds in the United States. They were interested, they said, in proper accounting, in a balanced distribution, in order and system. Just at this time, when the whole Jewish world seems to be crashing, no one able to foresee what the next day will bring, they remembered the forgotten cause of national budgeting. They wanted to do a good job for the American Jews. They could arrange the budgets and save the Jewish communities a lot of trouble.

But the idea did not meet with general favor. On the contrary, it raised a storm all over the country. It was hard to convince anybody that American Jewry was clamoring to have a small committee of philanthropists tell them how to distribute their money for national and overseas purposes. At the time, the Joint Distribution Committee and the United Palestine Appeal had dissolved the United Jewish Appeal, and a loud cry of anguish arose when it was heard that this union had been wrecked. Many felt that the national budgeting plan was intended as a penalizing device against the Zionists.

To the surprise of the leaders of the Council—who expected, as always, that the advice of Money would be taken without question—a vigorous opposition to national budgeting was manifested all over the country. When they came to the Atlanta Con-

ference, the Board of the Council preferred not to give a public airing to the accumulated discord. At the suggestion of Dr. Abba Hillel Silver, it was agreed to transfer decision to the "member agencies" of the Council. Inadvertently, it was called a referendum. No procedure was worked out, however. There was no consideration given to the question of who would have the right to vote, the form of the questionnaire, the impartiality of the control over the voting.

In Atlanta, when Dr. Silver made his suggestion, the issue was clear enough. It seemed that everybody understood it. The Council should get the views of the interested parties on the question of evaluation of national and overseas funds. The parties to be consulted were the Welfare Fund Committees, who were responsible for the raising of such funds locally. It was their views that were important, that would be decisive. It was not suggested that either Federations of Jewish Charities or Social Service Organizations or Community Councils had any interest in the matter. The Council should be guided by those for whom the budgeting service was intended.

The Board of the Council proceeded, however (1) to assign votes to its "member agencies" on an arbitrary basis; (2) the Secretary of the Council, aided by a sub-committee on which the minority was not represented, drew up the text of the questionnaire; (3) the questionnaire thus prepared was sent to all "member agencies," including Federations and Social Service Organizations; (4) the Board of the Council and its officers, whose recommendations had been challenged, proceeded to use the influence of their offices to make propaganda for the referendum, and indicated that they would regard its rejection as lack of confidence in them; (5) the staff of the Council sent its own literature to all "member agencies," which served to fix the official position; (6) no impartial committee of scrutineers was appointed to take charge of the votes, but the Secretary reported to a special committee appointed by the

Board, on which no representative of the opposition was included, and it was this committee which rendered the final decisions on the referendum.

In other words, none of the elementary precautions to ensure impartiality in a dispute were taken by the Council. All such precautions were ignored. Opponents to the referendum were regarded as opposition to the Council. It is no wonder, therefore, that the official report issued by President Sidney Hollander, announcing that the referendum had received a majority of the votes, is a misleading document, an evasive document, worthy of a strictly political organization organized for control. The report is designed to hide the truth. It is intended, however, to "save the face" of the leaders of the Council and, at the same time, to enable them to carry out their intention in 1942 to fasten a national budgeting service upon Welfare Funds that have expressly refused to consent to such a procedure.

* * *

If you read the official explanation with patience, and analyze the verbiage, the misleading statistics, the truth will appear in spite of the effort to hide it. These are acknowledged facts. The votes of all "member agencies" were given equal rights. That is to say, Federations of Jewish Philanthropies and Social Service Organizations—having nothing to do with the collection of national and overseas funds—were given the right to vote. Almost half of the "member agencies" approving the referendum have nothing to do with national and overseas fund-raising. In the City of New York, the Greater New York United Jewish Appeal not being a "member agency," had no vote, although it raises about one-third of the total amount raised in the United States for overseas purposes; but the New York Federation of Philanthropies cast 6 votes for the entire community. The right to vote was given to 3 Canadian "member agencies," although they have no relation to the problems and conditions which beset the communities of the United States.

The votes of about half a dozen "member agencies" were eliminated on the ground that the questionnaire had been returned too late, although the committee knew that these agencies had sent in their votes in time to be counted. No consideration was given to a list of 7 cities that had laid the whole question on the table, thus indicating their disapproval of national budgeting. The Secretary of the Council employed his time and talent influencing votes by official arguments. Final decisions on disputed questions relating to the referendum were rendered by the Board of Directors, who had a special interest that the questionnaire should be affirmed.

In view of this situation, Mr. Hollander's statement as to what the Council now intends to do has an air of studied disingenuousness. He said that the Council took cognizance of the divergence of opinion on the issue, and therefore decided to expand its regular advisory budget service for 1941. The impression is made that this is a concession to the minority, but the fact is that even if the Council had intentions or authority in that direction, there is nothing to evaluate with regard to the budgets of 1941. The agreement in the United Jewish Appeal fixes the distribution of funds for 1941 as between the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service. Most of the campaigns for 1941 have already been held. There is nothing for the Council to do in this connection except to plan for 1942. This it is preparing to do. It intends to accept the so-called majority vote on the referendum as a mandate. It will now be legal for the Council to engage in national budgeting. It will proceed on the theory that it has been authorized by the majority of its "member agencies" to implement the decision, and will impose upon the Jewish communities of the United States a procedure which a large majority of them have rejected or, at least, have not expressed a willingness to accept.

What good will it do the Council to take advantage, at this time, of this muddled situation, and to force its control over communities that reject its authority? The Jewish public will not be deceived by Mr. Hollander's statement. The record has been circulated throughout the country by the Council. The minority group will draw the facts out of the

intricate statistical report. It would have been wiser for the Council to let things remain as they are, and to announce that no definite results could be predicated upon the returns in the referendum. The Council could have explained that it was a loose federation, had gotten itself in a mess by not segregating the Federations from the Welfare Funds, that it had to follow general rules that were not applicable to the conditions of a referendum, and that the "member agencies" were not experienced in the technique of referendums, etc. Instead, the Board prefers the dubious way of pretending that it was sustained by a majority of votes (which it did not really have) and also sends out assurances that it does not intend to proceed with budgeting for 1941, although what it proposes to do in 1942 is easily to be read between the lines of Mr. Hollander's announcement. It is characteristic of autocracy, however, never to confess to an error, never to concede a point, as a matter of honor. The Council will doubtless obstinately proclaim, to the end of time, that the referendum gave

it a majority approval of national budgeting. * * *

But, as was said at the beginning, we are living in a world full of grief and tragedy, in the light of which all of this is petty and unworthy. It is hard, at this late date, to instill a decent respect for public opinion among men who lack even a primitive appreciation of its value and significance. It is hard to find real sportsmanship in Jewish public life, more particularly among Jews of the "upper brackets." In this, the Council of Welfare Funds does not stand alone. They are true to the form set by their allies and co-workers—the American Jewish Committee and the Joint Distribution Committee. This evidence of disrespect for public opinion is less disturbing than the fact that, in respect to this referendum, the leaders of the Council have stooped to practices hitherto never utilized even by Jewish philanthropists. This is the real "scandal" of the matter.

An editorial comment on the important subject discussed by Mr. Lipsky will be found on page 3.

"LUFT-MENSCHEN," INDEED!

By HARRY A. HARRISON

FOR the past nineteen hundred years, Jews have been accused of being *luft-menschen*. It was a term of opprobrium and insult, devised by our enemies. Driven out of Eretz Israel, forbidden to own land in most other countries, compelled to resort to trading and money-lending so as to be enabled to escape pogroms, the Jew was accused of "living off other people." He was a *luft-mensch*, ungrounded, apparently drawing his sustenance out of the air, never firmly rooted in one place. As though he purposely chose instability and insecurity!

On Sunday, June 15th, of this year, in New Jersey, seven Jewish young men helped to put the real and true significance into the expression "Jews are *luft-menschen*." For these seven unassuming *halutzim* (they belong to the Hechshara training camps at Highstown and Cream Ridge, New Jersey) received their licenses as air pilots from the United States government. In the presence of 1500 cheer-

ing men, women and children, these seven modest young men went up into the air, literally speaking, and piloted planes in a manner which elicited high praise from the assembled multitude. Their training had been done in odd hours when they were not working as farmers in the fields of the Hechshara farms, preparing themselves for life as pioneers in Eretz Israel.

Professor Albert Einstein and other leaders in the Zionist cause came to the celebration that crowned this unique event. And if those who were present walked a bit more upright, sang more vehemently, spoke more feelingly and danced more joyfully than ordinarily, who could blame them? Their seven pilot friends and comrades had helped to erase from the souls of those present, and from the hearts of all Jews wherever they dwell, a portion of the hateful calumny that had been visited on our people for almost two thousand years.

Luft-menschen, indeed!

THEODORE HERZL

A NEW BIOGRAPHY

Third and Last Part

By ALEX BEIN

Translated from the German by MAURICE SAMUEL

ON October 13, 1898, Herzl took the Orient Express to Constantinople. On his arrival the next day he bethought himself that it would be unwise to submit to the Kaiser detailed and far-reaching proposals which might at this stage lead only to refusals. His original idea of the Jewish Company fused in his mind with the suggestion made by Seligman in London. "We can ask only for permission to create an organic, initial cell: A Jewish Land Company for Syria (with a charter of rights); this is as much as we can expect, if we are lucky."

A messenger appeared at the hotel with instructions to Herzl to present himself at half past four at the little palace which had been specially erected for the Kaiser. Five minutes before the appointed time Herzl and Wolffsohn were at the gates. Wolffsohn waited outside, Herzl entered. He was led into a waiting room—and a guard set over him. Finally, at half past six, he heard the command given to the guard of honor outside to present arms: the Kaiser had come. Five minutes later Herzl was called. Count Kessel led him past the Empress and von Bulow into the Emperor's working room. Von Bulow, the German Minister for Foreign Affairs, entered behind him. The Kaiser, in dark Hussar uniform, came forward to receive him. He was happy to see Dr. Herzl, he said. "Your Imperial Majesty, I am very happy at the honor conferred on me." The Kaiser went round the table, pushed a chair round to Herzl, himself sat down with his back to the table and crossed his legs. Herzl and Bulow sat down, and throughout the interview held their silk hats between their knees, in accordance with form. The Kaiser asked Herzl to speak.

Herzl unfolded his plan in all its details, and with all the essential arguments regarding the advantages which would accrue to Germany and Turkey. The Kaiser listened, and nodded repeatedly.

"I do not know," said Herzl, "whether I've lost my sense of proportion, but the whole thing appeals to me as quite natural."

The Kaiser answered: "To me, too."

The Brooklyn Jewish Center Review was privileged to publish this condensation, prepared by the editors, of the new biography of Herzl recently brought out in an English translation by the Jewish Publication Society of America. The Review is grateful to the Society for permission to present this new work, and thus add to its readers' knowledge of the life of the founder of the modern Zionist movement.

The preceding instalments dealt with Herzl's heroic efforts to gain support for his ideal, and the organization of the first two Congresses.

Bulow objected: "You ought perhaps to see the Turkish ministers . . ." he rubbed his forefinger and thumb together significantly. "They all take it here."

The Kaiser threw the suggestion off with a light gesture and said: "It certainly won't fail to make an impression if the German Kaiser shows his concern in the matter . . . After all, I am the only one who still sticks by the Sultan. I mean something to him."

The Emperor looked at his watch for the second time, and rose to his feet. "Have you another question?" he asked. Herzl brought up the details of the audience in Palestine, the address, or memorial, to be prepared for the Kaiser, and so on. The Kaiser said: "Write your address out and give it to Bulow. I will then work it out with him. . . . Only tell me in

brief what you want me to ask of the Sultan."

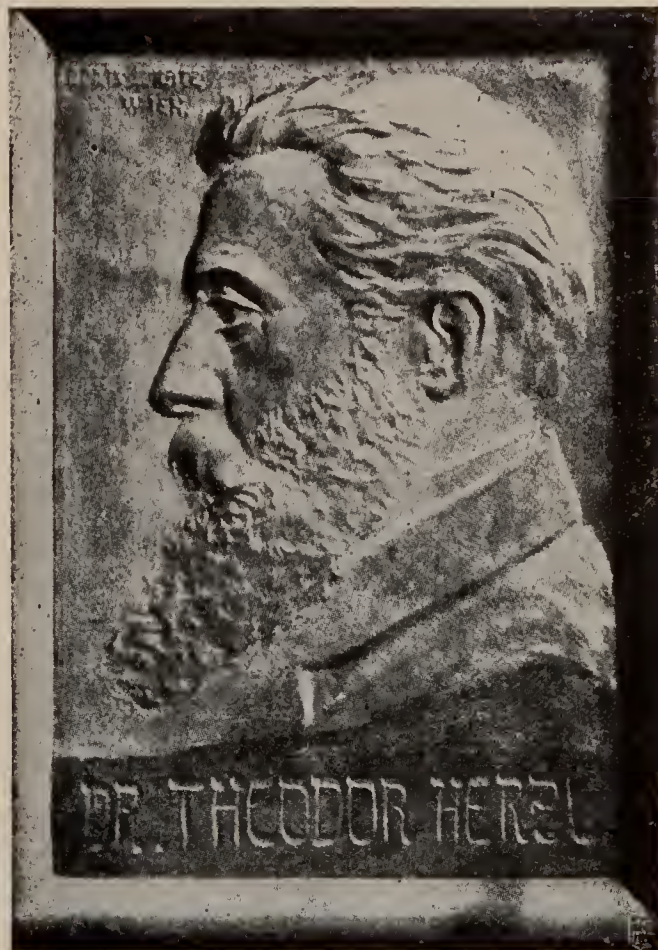
"A Chartered Company — under German protection."

"Good, a Chartered Company," and therewith he gave me his hand, which is powerful enough for two, pressed mine vigorously, and strode out before us through the middle door."

A week later, on October 26, 1898, Herzl, somewhat rested and recovered, arrived in the gaily bedecked harbor of Jaffa. As the party mounted the steps of the Hotel Kamenetz they heard the sound of saluting guns. The Kaiser had arrived in Jaffa from the landward side.

Herzl had not come to Palestine for a tour of inspection, but he was naturally anxious to take in whatever he could before the audience.

He arrived in the evening at Jaffa,



exhausted by the heat and the multitude of impressions. Soon after he received a visit from Hechler, whom he now encountered for the first time in Palestine. Through him he sent a message to Count Eulenburg that he would wait for the Kaiser on the road that ran by Mikveh Israel.

The next morning—it was a Friday—Herzl set out at an early hour for Mikveh Israel. He was not feeling well, and he had to make an effort to remain erect in the intense heat. In front of the school the pupils were assembled, and many colonists had come from outlying points to join in the greeting. At nine o'clock the Imperial cortege approached. First came grim Turkish horsemen, then the Kaiser's outriders and finally, among a group of ladies in gray, the Kaiser himself. Herzl gave the signal to the young choir, which broke into the Imperial hymn. Then he stationed himself near a plough and took off his tropical helmet. The Kaiser recognized him from a distance. To the amazement of the assembled he suddenly pulled up his horse, and the entire procession halted. He rode up to Herzl, held out his hand to him, and called, "How are you?"

"I thank Your Majesty. I am taking a look at the country. How has Your Majesty's journey been till now?"

"Very hot! But the land has a future."

"For the moment it is still sick," said Herzl.

"It needs water," answered the Kaiser. "plenty of water."

"Yes, Your Majesty, large scale irrigation."

"It is a land with a future," repeated the Kaiser. He extended his hand again to Herzl and, while the children sang the Imperial hymn again, rode off with his suite.

The scene made the profoundest impression on the assembled, and on Herzl no less. He regarded it as a good omen for the forthcoming reception of the deputation. He returned with his companions to Jaffa. In the fearful heat of midday they set out by train for Jerusalem. The compartment was crowded. Herzl began to feel feverish, and the attack became stronger as the hours passed. He was greatly weakened.

On Monday, November 2, the exact date on which the Balfour Declaration was to be issued nineteen years later, the audience took place

in the palatial Imperial tent.

The Kaiser was wearing a gray uniform, a turban, and gray gloves. In one hand he carried a riding whip, the other he extended in a friendly gesture. Herzl presented the delegation. Then he read out the address, while Bulow followed him in his manuscript. Herzl spoke first of the historic tie between the Jews of Palestine and of the aims of the Zionist Movement, without however being permitted to allude to the official program; then he went on to speak of modern technology which made possible rapid colonization, and of the blessing for all humanity which would issue from this enterprise. "We believe," he concluded, "this enterprise to be such an excellent one, so worthy of the participation of the most magnanimous spirits, that we bespeak for it the high help of Your Imperial Majesty."

The Kaiser in his answer thanked Herzl for the address, which he said had interested him extremely. "In any case," he added, "the enterprise must be made subject to further investigation and conversation."

The conversation passed to the harnessing of the water power of the Jordan, the hygienic condition of the country, and Herzl's plans for a "New Jerusalem." Then the Kaiser closed the audience by again holding out his hand to Herzl.

This audience was shorter than the one granted in Constantinople. It was also more vague. Certain influences or obstacles must have intervened during that period. The Kaiser assured Herzl of his interest and stated that further investigation was necessary. With regard to the projected protectorate nothing more was said. Everyone was utterly dissipated. Herzl, the hardest hit, kept his head up. He would know what version of the affair to offer to the public. And in this manner of encountering defeat, he also felt himself the leader. "I am neither cleverer nor better than any one of you. But I am undiscouraged, and that is why the leadership belongs to me."

THE German adventure influenced Herzl profoundly in many ways. For one, his journey brought him into closer and more intimate relation with Palestine. He himself later called it an "organic relationship." This new intimacy was reflected thenceforth in his speeches, as well as

in his Palestine novel, which he began that time.

The third Congress, which met in Vienna from August 15 to 18, 1899, differed from the first two in one important respect, namely that the ideological opponents of political Zionism took no part in it. The result was a mitigation of the internal strains and a larger measure of determination, such as Herzl had always aimed at both for the movement and for the Jewish people. What did emerge, however, was a definite oppositional mood directed at Herzl himself, as well as against the particular circle of the Vienna Actions Committee. This need not by any means have been all to the bad. Herzl had become so organically a part of the movement, his leadership was so unchallenged, that his followers no longer needed to sacrifice everything to enthusiastic support of him; they could permit themselves to criticize the details of his proposals. The question was only what the results of such an opposition would be.

All in all, this Congress, despite its sharp inner differences, lacked the storminess of the first two Congresses. When Herzl closed the Congress on a late Friday afternoon, well in advance of the Sabbath, he declared: "Our Congress has been a quiet one. We did not attain to that level of enthusiasm which marked the former Congresses. But as against that, we worked all the more. The Congress has passed out of its boyhood, it has entered the stage of manhood."

Meanwhile the pressure of his private affairs became increasingly severe. His public work suffered because he was not in an independent position. The *Neue Freie Presse* continued to ignore everything connected with the Zionist movement, and its publishers were forever pressing Herzl to mitigate his efforts on its behalf, or to abandon it altogether. Herzl also feared that his frequent absences from Vienna on Zionist business would one day cause him to lose his post.

He was irked and depressed by the anomaly of his position. On the one question which gave his life its meaning he could not write a line in the *Neue Freie Presse*, and he who so frequently negotiated with the world's potentates still remained, in the eyes of the publishers, a dependent employee whom they could dismiss at will. Little wonder, then, that he was

always on the lookout for an opportunity to put an end to a situation which he felt to be undignified and unworthy of him. In December, 1899, there arose a rumor that Bacher was preparing to sell out his holdings on the newspaper and to retire. Thereupon Moritz Reichenfeld, who, besides being Herzl's friend and relative and financial adviser, was also a bank director, proposed to raise the money with which Herzl might buy out Bacher, thus achieving, as co-publisher, a status of greater freedom. The negotiations which ensued, and which lasted for many days, were complicated by Herzl's son-to-father attitude with regard to Bacher himself; there were exciting scenes, reproaches, reconciliations. The objective which Reichenfeld had proposed was never attained, but not a little good was achieved. Herzl's salary became the highest on the newspaper, he was put in exclusive charge of the literary section, and was given the definite promise that henceforth the purely practical achievements of the Zionist movement could be printed freely in the *Neue Freie Presse*.

The fourth Congress convened in London on August 13, 1900. This Congress was supposed to be in the nature of a demonstration, and in that respect resembled the first Congress. There were, however, positive and negative differences.

The one practical achievement of the Congress was the founding of the Jewish National Fund. Herzl's plan for a form of national insurance, which had occupied him before the Congress, and continued to occupy him after it, was never submitted, owing to the opposition of the Actions Committee. His idea had been to create this sort of fund by means of compulsory minimum contributions, so that when Jews were overtaken by a new wave of anti-Semitism, and forced out of their respective countries, they could find at their disposal finances to which they were entitled, and which could not be regarded as charity.

On Herzl himself the London Congress did, in the end, not make a particularly profound impression. The ovations he had received left him cold. He had less use than ever for such honors. It had been a tremendous effort for him; he had carried on only by drawing on his last reserves of energy.

The work went forward almost uninterruptedly. In mid-September he

went to Budapest, to spur Vambery to new activity. The latter again counselled patience, and gave his word of honor that, before next May, Herzl would be received by the Sultan. But this was not good enough for Herzl. He put pressure on Nouri Bey, who had received a considerable advance, and on his agent Crespi. In mid-October Crespi and Nouri reported to Herzl that the Turkish government was in urgent need of a loan of seven to eight hundred thousand Turkish pounds, and was prepared to pledge its customs receipts for the payment of six to six and a half per cent interest. Herzl was to be the *deus ex machina* for the loan. Herzl took it all very seriously; he wrote Wolffsohn about it, the latter wrote Kann, then Herzl corresponded directly with Kann. The latter declared himself ready to take up the loan, with the help of the bank. Herzl transmitted this favorable reply to Crespi and Nouri. A long correspondence ensued. Crespi kept changing the conditions of the loan, reported on conversations with the Grand Vizier, with the First Secretary, with the Treasurer; he came—naturally on a solid expense account, which the Actions Committee provided only with the greatest difficulty—to Vienna, said this and that, reported that Vambery's letter had been enormously helpful, and told Herzl that a telegraphic invitation was due any day now. Nothing came.

Five days later a telegram called him to Budapest. He left the next day. Vambery arrived an hour later, direct from Constantinople: the Sultan would receive him, not, to be sure, as the Zionist, but as the influential journalist and Jew. But at least he was going to be received—at last, at last, at last!

The next morning he set forth from Vienna once more; first for Budapest, where he was to receive further instructions, and then, together with Wolffsohn and Oscar Marmonek in the Orient Express for Constantinople.

On the fifth day after his arrival, i.e., on Friday, May 17, 1901, he was received by the Sultan. Shortly before the reception Ibrahim Bey, the Court Master of Ceremonies, informed him that the Sultan had been pleased to bestow upon him the Order of the Medjidje, second class. Herzl thanked the official, but informed him that he did not want any Order; five years before, the Court

had bestowed upon him, by error, the same Order of the third class, and he had accepted out of courtesy. Now, he would prefer to renounce any Order. The least he could accept would be the first class. A few minutes later Ibrahim Bey informed him that the Sultan had presented him with the Grand Cordon of the Order of the Medjidje, the highest at his disposal. Herzl saw in this a very promising beginning. Again a few minutes passed, and he stood in the presence of the Sultan himself.

THEODORE HERZL

SUCH men are rare—they tower above mankind
Like Himalayan peaks that touch the skies,—
Missioned for a majestic enterprise,
They sway not in the fury of the wind;
And on the scroll of life their names are signed
In characters of flame. The great and wise
Know them from afar, and at their bidding rise
To nobler conquests of the heart and mind.

Thou, too, hast dreamed a world compelling dream—
With glance prophetic and unfalt'ring soul
Thy Israel thou strovest to redeem,
And lead the sorrowing to a longed-for goal.
If thou wert dreaming, Herzl, sleep content—
A dream like Thy God unto Moses sent.

—FELIX N. GERSON

The audience lasted over two hours. Against his will Herzl was received as editor—or even as “director”—of the *Neue Freie Presse*. Vambery had advised him not to speak about Zionism; the Sultan did not want to hear about it. But he conducted the conversation, which Ibrahim interpreted in French and Turkish, with such skill and cleverness, that it glided as it were naturally and without hindrance toward his objective.

Immediately after the audience with the Sultan, Herzl had handed out the sum of forty thousand francs to the Nouri-Crespi group, for having brought the audience about, though he knew perfectly well that these men had done nothing and pro-

bably were incapable of doing anything. But they could harm him.

The great task before him now was to convert his personal success into the success of the movement.

Herzl soon learned that the achievements he had scored in the diplomatic field were very lightly regarded among some of his closest associates. Kokesch and Alexander Marmorek reported that the Russian members of the Actions Committee remained extraordinarily cool to the audience in Constantinople, and censured Herzl for having borrowed money from the bank to carry out this work. Nordau declared that the audience was a world historic incident, but Herzl had made the mistake of risking everything on the turn of a card. The opposition press would soon be writing that he was a new Baron de Hirsch who wanted to do business with Turkey on the back of the Jewish people. Nordau expressed himself very severely to Alexander Marmorek with regard to Herzl's methods; the latter, he said, was disingenuous and only half outspoken in his dealings with potentates and with the Jewish people. Herzl, whose heart and nerves were in such condition that he collapsed in a faint in the middle of an afternoon's walk, pointed out to Nordau that what he needed now from his friends, was protection, not criticism. When a man was standing on a high pillar it was wrong of his friends to make him dizzy. "Quite right, answered Nordau. "What they ought to do is hurry up with the mattress. . . ."

He was disheartened to the point of disgust; and with justice.

When the fifth Congress assembled at Basle on December 26, 1901 he had nothing to add to his earlier reports to the Actions Committee and in *Die Welt* regarding his relations with the Sultan. He could only rebut the attacks made on him, and that in the most general terms.

The fifth Congress did produce some valuable results. It completed the structure of the Zionist institutions. Herzl had been able to announce that the Bank was now open for business, even though it was not yet the powerful instrument he had hoped it would be. Herzl was, for this reason, of the opinion that it ought to remain inactive until it had accumulated a larger capital, and that this national asset "ought to be safeguarded with the solicitude which a father brings to the administration of the

family fortune." Even more important for the movement was the final creation of the National Fund, the spiritual father of which was Professor Shapira, who had already submitted the idea to the Kattowitz Conference of 1884 and had again pleaded for it at the first Congress. It was thus that a fund was instituted the importance of which was realized at the time by a small minority only. According to its statutes, the Jewish National Fund was to confine itself to the purchase of land in Palestine, to become the inalienable property of the Jewish people.

On February 5, Herzl unexpectedly received a telegram from Ibrahim summoning him to Constantinople to "furnish information" with regard to his proposals. He answered the call.

He was received in a friendly fashion. Ibrahim even informed him that he was at liberty to regard himself, during his stay in Constantinople, as the Sultan's guest. But with all this the negotiations, which were again conducted, on the Turkish side, by Ibrahim and Izzet Bey, advanced no further.

Izzet Bey repeated the formal cautious proposals already offered by the Sultan the year before; to wit: the opening of the country to Jewish refugees, on condition that the latter become full Turkish citizens, renounce all previous allegiances, accept all the duties of Turkish citizenship, and scatter themselves throughout Turkish territory, without mass settlements. At that, Palestine itself would not come into the picture. And in consideration for these concessions, the Sultan asked for the creation of a syndicate which would take over the funding of the Public Debt, and undertake through concessions the development and exploitation of Turkish mines.

Herzl asked for time. The next day he responded in writing.

He was ready, he informed Izzet Bey and the Sultan, to continue negotiating with his friends on the question of the exploitation of Turkish mines. However, the funding of the Public Debt, in the form proposed, was in his opinion not practical, particularly in view of the fact that it was impossible to win over the public at large and the rich Jews in particular with such limited offers of immigration and settlement.

It was unquestionably a personal triumph for Herzl that he was by

now able to communicate his Zionist aims to the Sultan in what was practically open form. It also marked a certain political advance that the Sultan should have offered free land for Jewish colonization in Asia Minor and particularly in Mesopotamia. But Herzl's essential demands were still refused. There could be no mass immigration, and whatever immigration took place would be directed by the Turkish government. Palestine was to be excluded. "A Charter without Palestine! I refused on the spot."

Not as hopeful as on the previous occasion, and yet not entirely disheartened, Herzl left Constantinople. He had kept hoping till the last moment that the Sultan would not let him leave, but would insist on continuing the negotiations. "But it turned out otherwise. With this man it always turns out otherwise than one expects. The Charter, too, will come in unexpected and unpredictable fashion—if it comes at all. That is, if we are to get it from the Powers after the partition of Turkey."

As far back as 1894, and again in 1898 with greater earnestness, the British Conservatives had brought to the fore the question of Jewish immigration into England — or, as the more cultivated called it, the immigration of poor foreigners.

The situation was skillfully exploited by Greenberg, one of Herzl's most devoted followers. Early in March 1902, he began his efforts to have Herzl invited to testify as expert before the Commission, in the belief that this would have a tremendous propaganda effect. By the beginning of May, when Herzl was in Berlin on business of the Bank, Greenberg telephoned him that the invitation could be expected any moment. But a few weeks passed before the call actually came despite the raging opposition of Lord Rothschild, a leading member of the Commission.

On June 9th he arrived in London, full of high hopes: the long-sought interview with Rothschild was to take place at last, on the day following the next. But when he returned to his hotel that night, after a visit to the theatre, he found a telegram from his wife. "Papa very sick. Come Vienna immediately." He understood in a flash. It was death. The night which followed he himself described as one of the darkest in his life.

The next day he received a telegram which extinguished the last

glimmer of hope that his father had had nothing more serious than an attack of pneumonia. He could not contain himself, but broke down and sobbed. Then he pulled himself together. Julie Herzl had telegraphed Wolffsohn to accompany her "poor husband" from Cologne to Vienna. Herzl refused this offer. "He can't help me." From the road he telegraphed to Kremenezky: "Please help my mother. Shall be there tomorrow evening. Funeral to take place at Turkenschanz cemetery—Omit speeches. Only Hebrew songs."

Early in July, Greenberg called him again to London, and on July 4 the meeting with Rothschild took place. Another step forward.

Nathaniel Mayer, Lord Rothschild, the son of that Lionel Nathan Rothschild who, after a long battle, had won the right to sit in the House of Parliament as an unbaptized Jew, was the first Jewish member of the House of Lords. It was understandable that he should oppose everything which in his opinion, endangered the emancipation which had been won by so much labor.

Herzl had been invited, declared Rothschild, so that the opponents of the Jews might be able to say: "Dr. Herzl is undoubtedly the best Jew, and it is his opinion that a Jew can never become an Englishman." Herzl replied: "It would be a piece of stupid arrogance on my part to give the Commission a lecture on the characteristics of a real Englishman. I shall simply tell them what frightful wretchedness reigns among the eastern Jews, and that the Jews must either die or get out. The misery of the Roumanian Jews is well known since 1897; the provisions of the Congress (of Berlin) have everywhere been ignored. In Galicia conditions are perhaps even worse. In that country we have some 700,000 destitute Jews. These too will set themselves in motion."

"Milord answered: 'I wish you would not say that to the Commission. It will lead to restrictive laws.' At this point I became solid: 'Certainly I shall say it. Most certainly. You may rely upon me to say it.' Thereupon his jaw dropped, he rang the bell, and sent for his brother Leopold. When the latter appeared I repeated what I had said and added that Jewish charity had become a machine for the suppression of the Jewish cry of misery. Milord wailed:

'That's what he wants to tell the Commission!' I went on: 'I would be a wicked sort of person if I would say only that which might lead to the restriction of immigration. But I would be one of those wicked persons to whom the English Jews ought to raise a monument, because I would be protecting them from an influx of eastern Jews and therefore perhaps from anti-Semitism. But I have a plan of help, and I want to submit that to the Commission.' Thereupon Milord interrupted me and asked whether I would take lunch with him. 'With pleasure.'

"After the coffee I went to his desk and asked: 'Would you now like to hear my plan?'

"'Yes.'

"I pushed my chair round on the side of his better ear and said: 'I want to ask the British Government for a colonization Charter.'

"'Don't say Charter. The word has a bad sound.'

"'Call it what you like. I want to found a Jewish colony in British territory.'

"'Take Uganda.'

"'No. I can only use this . . .' and since there were other people in the room I wrote on a scrap of paper: 'Sinai Peninsula. Egyptian Palestine. Cyprus.' Then I added: 'Are you in favor?'

He considered, with a pleased smile. 'Very much.'

That was a victory!

Three days later, on July 7th, Herzl appeared before the Royal Commission. He submitted his principal statement in written form, to be read out, Greenberg having translated it. He

began by pointing out that as leader of the Zionist movement he was in a position to understand the life and social condition of Jewry at large; then he outlined briefly his view of the Jewish question.

Soon after his arrival in London (July 4), Herzl had been advised by the Turkish ambassador to England that the Sultan had asked telegraphically that he proceed at once to Constantinople. He left on July 22, 1902, again in the company of Wolffsohn.

For the first time he gave a detailed report in *Die Welt*: "The negotiations," he wrote, "have again led to no results. However, the Sultan expressed his high regard and sympathy to Dr. Herzl. The connection is by no means broken off. On the contrary, we may still hope that the advantages which would accrue from a publicly recognized, legally secured settlement of the Jews in accordance with our program, will still be recognized in all its bearings by the Turkish government."

Meanwhile he had received a discouraging letter from Lord Rothschild, filled with warnings against ambitious and over-hasty plans, and characterizing the idea of Palestine as a myth, while, however, expressing recognition of Herzl's work.

Six weeks later, on October 5th, 1902, he sent Lord Rothschild, among others, his Palestine romance, "Altneuland," which was just off the press.

On October 22, 1902, a conference which was to have far-reaching results for the Zionist movement, took place. Joseph Chamberlain, a rich manufacturer who had entered politics late in life, had become the head

BUT WHO SHALL SEE?

BUT who shall see the glorious day
When, throned on Zion's brow,
The Lord shall rend that veil away
Which hides the nations now?
When earth no more beneath the fear
Of His rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye.

Then, Judah, thou no more shalt mourn
Beneath the heathen's chain;
Thy days of splendor shall return,
And all be new again.
The Fount of Life shall then be quaffed
In peace by all who come!
And every wind that blows shall waft
Some long long-lost exile home.

—THOMAS MOORE

of the British Colonial Office in 1895, and had retained his post when Salisbury's government was replaced by that of Arthur James Balfour.

Chamberlain listened with immobile features, but with every evidence of deep interest, as Herzl held forth in his somewhat stumbling English, following, in his discourse, the line he had already laid down before the Royal Commission. Palestine was the ultimate goal, he said, and in this connection he was in constant negotiation with the Sultan. But the negotiations were dragging, as was only to be expected when one was dealing with Orientals. "Now I have time to negotiate, but my people have not. They are starving in the Pale. I must bring them immediate help." And then he submitted his plan for the colonization of Cyprus and the Sinai Peninsula, including El Arish: Jewish settlers under a Jewish administration.

"On my travels," said Chamberlain, "I saw a country for you: Uganda. On the coast it is hot, but in the interior the climate is excellent for Europeans. You can plant cotton and sugar. I thought to myself: that's just the country for Dr. Herzl. But *he* must have Palestine and will move only into its vicinity."

"Yes, I must," replied Herzl. "The base must be in or near Palestine. Later we can also settle Uganda. For we have enormous masses ready to migrate. But we have to build on a national foundation, that is why we must have the political attraction of El Arish." He pressed on with his negotiations. "Man's life is short," he said.

Chamberlain promised him to ask Lansdowne to use his influence with Cromer to hasten the negotiations.

Greenberg, acting in Herzl's name, pressed the British government for an early reply to his outline of a Charter for East Africa, so that it might be laid before the impending Zionist Congress, which was to open August 14.

A reply came from Sir Clement Hill, permanent departmental head, but it did not go very far. Lord Lansdowne had nothing more to say than that "he had studied the question with the interest which His Majesty's Government always felt bound to take in every serious plan designed to better the conditions of the Jewish race." But time had been too short for a closer examination of the

plan and for its submission to the British representative for the East African Protectorate. "Lord Lansdowne assumes," the letter continued, "that the Bank desires to send a number of gentlemen to the East African Protectorate to establish whether there is in that territory land suitable for the purpose in view; should this prove to be the case, he will be happy to give them every assistance in bringing them together with His Majesty's representative, so that they may discuss with him, before the next Zionist Congress, the conditions under which the settlement could be carried out. Should an area be found which the Bank and His Majesty's representative consider suitable, and His Majesty's government considers desirable, Lord Lansdowne will be glad to consider favorably proposals for the creation of a Jewish colony or settlement under such conditions as will seem to the members to guarantee the retention of their national customs . . ." The document went on with an offer—subject naturally to the consent of the relevant officials—of a Jewish governorship and internal autonomy.

The first official declaration of a government directed to the Zionist movement, and this first recognition of the Jews as a people, reached Herzl in Russia. The letters he had written, immediately after the Kishineff pogrom, to Plehve and Pobiedonostzev had remained unanswered. But when he learned, toward the end of June, of a secret circular of Plehve's calling for the suppression of the Zionist Organization, after the sale of Bank shares had already been forbidden, he set everything in motion to go to Russia.

He was received twice, in a very friendly manner, by Von Plehve, and obtained from the Minister of Finance, Witte, the promise that the prohibition of the sale of Bank shares would be withdrawn if a branch of the bank would be opened in Russia, which Herzl had intended to do in any case.

Plehve stated that the Russian government was interested in the definite emigration of the unassimilable portion of the Jewish people, which created serious problems for Russia. The Russian government had therefore been sympathetic in its attitude toward the Zionist movement.

Leaving Russia, Herzl stopped at Altaussee, where his family was pass-

ing the summer vacation. There he took just one day's rest, then set out for Basle and the sixth Congress.

In the carefully formulated opening speech Herzl had emphasized at the very outset, that the East African project was in no wise intended as a substitute for Palestine. Palestine remained the unchangeable goal, and this had been made abundantly clear in his negotiations with the British government and all its agents. It was nevertheless his opinion that a method could be found of making use of this offer: "The offer has been extended to us in a way which cannot but contribute to the improvement of the condition of the Jewish people, without our relinquishing any of the great principles on which our movement is founded . . ." In closing, he proposed the appointment of a small commission which should make a thorough investigation of the East African offer.

Max Nordau, who was at bottom opposed to the plan even now, but who had been impressed by Herzl's plea for an objective attitude toward the British offer, and was, moreover, reluctant to abandon Herzl in this difficult moment, delivered an ambitious oration in support of Herzl's arguments.

On the majority of the delegates all this made but a slight impression. Although the official debate was directed to the resolution to appoint an investigation commission and although even the defenders of the resolution were for the most part convinced that there would be no East African colonization—indeed, their intention was to find an honorable way out for Herzl by burying the project via the commission—the resistance of the delegates became more determined from hour to hour. Curiously enough it was from the Russian representatives, among whom were the Zionists of Kishineff, who showed themselves unalterably opposed to permitting the Zionist Organization to negotiate for any other immigration center than Palestine.

The resolution was translated into the most important languages, including the Hebrew. Then the roll call began, and lasted about half an hour. There were 295 affirmative votes, 177 negative. The negatives were for the most part Russians, with a small admixture of westerners.

The announcement of the vote was accompanied by a deafening applause,

followed by a turmoil. The Russian members of the Actions Committee, Tshlenov, Tiomkin, Bernstein-Kohan, Belkovsky, Jacobson, Bruck and Goldberg handed him a declaration to read out to the Congress, wherein they stated that in the session of the Committee they had voted against the sending of the expedition. Herzl read the declaration. The signatories rose, stepped down from the platform and marched down the central aisle and out of the hall.

Deep depression reigned; the more excitable broke into tears; some sat down on the floor as if in the mourning rites of Tish'a b'Ab.

Late that evening Herzl resolved to sacrifice his pride and to go to the "Negatives." His speech was not humble, but rather that of an admonishing father. His words, calm, impressive, self-controlled and controll-

been a hard but a great one. It had been made evident that both in agreement and opposition that we could count on the Zionists. Then his speech took a familiar, an almost intimate note. "And when it seemed to me, in one of those difficult moments which were not lacking, that all hope was lost of retaining an immediate or visible goal, that is, one which could be attained within our lifetime, then I wanted to come to your rescue in your sore need, and to lift up your hearts, which had been opened up to me, with a word in the language of our forefathers, a word which meant both encouragement and duty: *'Im eshka-hech yerushalayim tishkah yemini*. If I forget thee, O Jerusalem, may my right hand forget itself.'" He uttered the words solemnly, his right hand uplifted, as if he had himself fashioned the ancient oath on the

peculiar to him, he had managed to pull himself together, so that few of the participants knew how matters stood with him, and to what extent the negotiations were exhausting him and using him up. When the sessions closed he went on ignoring his own exhaustion. He made preparations to proceed early in May to Paris and London in order to arrange the financing of the expedition. To this end he made contact with the New York financier, Jacob Schiff. On April 30 he had a long interview with Goluchovsky, the Foreign Minister, who had given evidence of an earnest interest in Zionism and who had advised Herzl to work in England for a Parliamentary expression of opinion in favor of Palestine.

Schiff had declared himself ready to negotiate a loan for Russia if the latter proved ready to do something for the Jews. Now Katzenelson was to place the proposition before von Plehve in Herzl's name, and leave for St. Petersburg the next morning. At five-thirty the next morning Herzl met him, by appointment, at the spring; he brought with him a heavy manuscript, the memorandum for Katzenelson's journey. He had sat all night at his writing desk. "Is this how you expect to restore your health?" asked Katzenelson, reproachfully. "Yes, yes, my friend," answered Herzl. "You saw yesterday that there is no time to lose. The last weeks—or days. We must hurry..." Nor was this the only piece of work he did. He wrote numerous letters to friends and to political personalities in Italy, Vienna, Russia. His diary breaks off with a report to Jacob Schiff on May 16.

The cure in Franzensbad did him no good; his condition grew worse. He returned to Vienna, but a rest at home brought no improvement either. On June 3 he left with his wife and Kremenezky for Edlach, in Semmering. He knew that this was his last journey. On top of a heap of correspondence on his writing desk he spread, before his departure, a sheet of paper on which he had written, in English: "In the midst of life there is death."

On Saturday morning he began to urge that his mother, who had been kept in ignorance of his condition, and his younger children, be called. His oldest daughter, Pauline, had been with him in Edlach for some weeks.

Continued on page 23

THEODORE HERZL

FAREWELL, O Prince, farewell, O sorely tried!

You dreamed a dream and you paid the cost:

To save a people leaders must be lost;

By foes and followers be crucified,

Yet 'tis your body only that has died.

The noblest soul in Judah is not dust

But fire that works in every vein and must

Reshape our life, rekindling Israel's pride

So we behold the captain of our strife

Triumphant in this moment of eclipse;

Death has but fixed him to immortal life,

His flag upheld, the trumpet at his lips.

And while we, weeping rend our garment's hem,

"Next year," we cry, "next year, Jerusalem."

—ISRAEL ZANGWELL

ing, did not fail of their effect. The next day, at a conference with representatives of the minority, a compromise was reached. The opposition reappeared in the Congress, and Shmarya Levin read forth a declaration to the effect that the withdrawal "had not been intended as a demonstration, but had been the spontaneous expression of a profound spiritual shock." Thereupon Herzl accepted, in the name of the Actions Committee, the resolution of the opposition that *shekel* funds, too, were not to be used to finance the expedition, and that the report of the expedition was to be submitted to the Greater Actions Committee before a new Congress could be called for the purpose of making the final decision.

In his closing speech Herzl declared that the sixth Congress had

spot. The Congress was swept by a storm of applause.

Sick and troubled by the condition of his heart, Herzl returned to Altaussee. But he took no measures to guard his health.

The East African prospect had taken a sharp turn for the worse since Herzl's last letter from the British government, dated August 14. To the obstructive resistance of the Russian Zionists, which had raised doubts in the mind of the British government as to the possibilities of success, was added the opposition of the English colonists in East Africa.

Toward the end of February he called the Greater Actions Committee to Vienna for April 11, 1904.

Before the opening of the sessions his appearance had terrified his friends. With that energy which was

NEW BOOKS REVIEWED

By DR. ISRAEL H. LEVINTHAL

"The Jew Faces a New World"
by Dr. Robert Gordis.
Behrman's Jewish Book House
New York City

RABBI GORDIS is one of the most capable and brilliant of the younger men in the American Rabbinate. In addition to serving as the Rabbi of an important synagogue—the Rockaway Park Hebrew Congregation—he is instructor in Bible at the Jewish Theological Seminary of America. While he has already published several notable scholarly works, this volume represents his first contribution to popular literature. The book consists of a collection of addresses which he has delivered before many a Jewish audience in this land, and of essays which appeared in some of the leading journals and periodicals. While the themes differ, they all center around the crisis that confronts world Jewry, as it finds itself in a New World.

Dr. Gordis believes that the major task involved in the solution of the new problems that today face our people must be assumed by the Jews of America. As he wisely puts it: "Call it the accident of history or the hand of destiny, the next world Jewish center must inevitably be the United States, for Palestine is still beset by grave problems. No other Jewry compares even remotely with American Israel, populous, free, secure and thoroughly integrated into the general life of the community. It is a chastening thought that the survival of the Jewish people, and, by that token, the preservation and growth of the Jewish heritage, rest primarily in our hands. It calls not for self-congratulation, but for searching of soul."

The author is fortunate in that he is blessed not only with a thorough knowledge of the Jewish past, but also with a keen mind, with the gift of logical and analytical reasoning, and the power to express in a simple but beautiful style the results of his researches and conclusions.

The volume deals with such varied but important subjects as, "Jewish Survival—Its Prospects," "Toward a Diagnosis of Anti-Semitism," "Fasc-

ism, Communism and the Jewish People," "The Myth of Race," "A Program for American Judaism," "Communism and Religion," "Religion and Economic Change," "The Jewish Contribution to Democracy."

It is a book that will be read with interest and pleasure because it goes to the roots of the many aspects of the Jewish problem. It will give the reader a new insight into Jewish life of our day, and a new understanding of the duty that is ours as the Jew faces a New World.

Otzar Ha-Beraitot
by Dr. Michael Higger, Vol. IV
New York, 1941

Dr. Higger has now published the fourth volume of his great work, the collection of all the *Beraitot* in the entire Talmudic literature. This is a labor of love on the part of this fine rabbinic scholar, and the book bears testimony not only to his indefatigable zeal, but also to his mastery of Talmudic studies and his fine scholarly research in that important field of Jewish literature.

The work is more than just a collection of the texts of these *Beraitot*. Each chapter is preceded by a learned introduction in which the author discusses the various theories about the relationship of these *Beraitot* to the works of the *Tannaim*, like the *Mishna*, *Tosefta*, *Mechilta* and similar works, and on the relationship of the *Beraitot* in the Babylonian Talmud to the Jerusalem Talmud, as well as critical notes on the text itself.

It is a work that will be appreciated by students of the Talmud, and the author is deserving of a hearty *ye-yasher kochacho*.

"Going To and Fro and Walking Up and Down"
by Charles Reznikoff,
New York, 1941

Students and lovers of poetry are well acquainted with the name of Charles Reznikoff, whose poetic writings are always an intellectual treat. This little volume gives further proof, if proof be necessary, of his genuine poetic talent. In his autobiographical observations on New York and Hollywood, we find delightful descrip-

tions of characters, scenes and events which are rich in their philosophic interpretations.

Readers of the *Review* will find special interest in "A Short History of Israel; Notes and Glosses," with which this collection of verse begins, and which, in the short space of fourteen pages, outlines in exquisite poetic phrases the essential features underlying our people's eventful history. So, too, is one struck by the rich sentimental note in his Kaddish, with which the book concludes, and in which there is a touching tribute to his sainted mother. It is to her that the work is dedicated.

Those of us who follow Mr. Reznikoff's writings in the *Menorah Journal*, in the *Jewish Frontier*, and in other periodicals, will be happy to have this beautiful collection of his choicest products in permanent form.

Old-New Land (Altneuland)
by Theodore Herzl. Translated
by Lotta Levensohn, with a Prefatory note by Dr. Stephen S. Wise
Bloch Publishing Co., N. Y.

It is almost inconceivable that we had to wait so many years for an English translation of this classic book—the last work of that greatest of modern Jews, Theodore Herzl. Translations of it in Hebrew, Yiddish and in many European languages, appeared years ago, but only excerpts had been published in the English language. We are, therefore, particularly indebted to Lotta Levensohn for this excellent translation. It will help to bring Herzl's prophetic vision closer to the American reader.

The book is written in the form of a fascinating novel, but in it Herzl envisions his dream of a model Jewish commonwealth in Palestine. To quote the beautiful words of Dr. Wise in his preface: "The greatness of *Old-New Land* is seen after forty years to lie in the accuracy of its prognosis and the little less than miraculous truth of its prophecy. Thus did the dreamer reveal how valid is his byword, *Wenn ihr wollt, dann ist es kein maerchen*. And if ye truly will it, it need not remain a dream."

Not only Zionists, but all thoughtful Jews should read this remarkable novel, both for its intrinsic worth,

and to get a clearer understanding why Herzl and Herzl's dream so completely won the hearts of the masses of Jews throughout the world.

*Whence Come the Winds?
And Other Poems, by Milton
J. Goell, Dynamic America
Press, N. Y. 1941*

The author of this finely printed volume of poems is well known to Center members. He is one of the younger men in our community, greatly devoted to Jewish ideals of culture and service. Though Mr. Goell is a business man and not a professional writer, he has for many years devoted himself to poetry. This is his third published volume of verse. His work shows poetic feeling and fine understanding. He is particularly aware of the social ills that surround man, and his sensitive soul rebels at all evil that man beholds.

Mr. Goell has the gift of expressing deep thoughts in simple verse that brings home to everyone their reality and truth. Thus, in the poem "The Past is Ever Present," he writes:

"Who says the past is past?
The past is ever present in our minds,
Wherein experience, flowing in rich
streams,
Has built a well, which man calls
memory;
And what we think is dead is but at
rest,
As hidden fire in the volcano's maw,
And suddenly springs up, and lives."

One of the most stirring of the poems is "The Burning of the Books," which describes the Nazi vandalism of May 10, 1933.

"Where Come the Winds?" is affectionately dedicated to Goell's father, Jacob, who was a leader in our communal life. It will be read with delight by all who love poetry. In these verses are the outpourings of a fine poetic spirit.

*"Judah Halevi in Granada—A
Story of His Boyhood"
By Abraham Burstein,
Bloch Pub. Co., N. Y. 1941*

There are, alas, too few good books on Jewish themes written for young people. Rabbi Burstein is one of the few writers who has specialized in that field and who has given us a number of such worth while books. He has taken advantage of the 800th anniversary of the death of the greatest of the mediaeval Jewish poets, Judah Halevi, which is now being com-

memorated, to write a novel centering around the life of this great man. The book deals in particular with the youth of Halevi and with his adventures in Granada, Spain, where he spent many years as a student.

The story is told with great skill and will hold the attention of boys

and girls. Not only will they enjoy it, but they will also obtain a picture of one of the most interesting periods in our people's history, and an appreciation of the great contribution made to Jewish life and literature by the outstanding and unique personality—Judah Halevi.

By DR. ELIAS N. RABINOWITZ

*Haym Salomon, Son of Liberty,
by Howard Fast.
Julien Messner, Inc., 1941*

President Taft characterized Haym Salomon as "the Jew who stood by Robert Morris and financed the Revolution." It is indeed regrettable that a man whose devoted and self-sacrificing services for the cause of the American Revolution was ignored and never received adequate recognition. Haym Salomon was for a long time the forgotten man of American history. Whether it is because of the records of his deeds were lost, or whether it is because people are more interested in warlike acts of valor, the fact remains that posterity has forgotten to honor the memory of this slight and sickly Polish Jew. Even in our own Jewish Encyclopedia, there is no mention of this unusually noble man. The young American author, Howard Fast, therefore deserves credit for having written the historical novel, "Haym Salomon, Son of Liberty." This work ought to be made accessible to every reader, young or old, but it has its greatest appeal to the young folks, for whom presumably, it was intended.

The known facts of the life of Haym Salomon are meagre and often contradictory. He was born in Lissa, Poland, in 1740, but left the land of his nativity when a young man. It appears that he travelled widely and picked up a number of languages during his years of wandering. He came to America and settled in New York, where, in a few years, he amassed what was then considered a fortune. Because of his acquaintance with a number of European languages, he was employed as interpreter by the British army, then occupying New York. Here Fast's description of his life begins. He is accused by the British of having helped some deserters to escape, and of other serious offences, and is tried by a military court and sentenced to death. Through a clever trick, he is able to escape the noose. After many arduous adven-

tures he makes his way to Philadelphia, then capital of the United Colonies. Fast's narrative of his escape is very vivid and is the most interesting part of the story.

Penniless and worried about the fate of his wife and month-old son, Salomon arrives in Philadelphia, ragged and foot-sore. There is, however, a spark of genius in the man. Before long, he sets himself up as a banker and broker in the Quaker City. Here it is that his meteoric career as financier takes place. A shy, silent and unpretentious man, he gains the confidence of all. His art of creating a fortune out of nothing amounts almost to wizardry. But it is done for no egotistical purpose, not to enrich himself. His implicit faith in Washington and his struggling army of patriots, his devotion to the cause of human liberty, urges him to sacrifice his own interests. He becomes the money raiser, the financier of the Revolution. To Robert Morris, Superintendent of Finances of the Continental Congress he is indispensable. Though an ailing man, Salomon never stints his efforts or his private fortune when called upon to produce cash for the army.

The tragedy of Haym Salomon's life is that although he handled so much money, although he acquired riches through his many transactions, he left his family destitute upon his death in 1785. All his personal possessions went to the cause in which he so whole-heartedly believed.

J. N. F. AIDS CROPS

JEWISH National Fund land has played a vital part in the expansion of Palestine's produce. Potatoes of the Jordan Valley settlements went on the local market for consumption by troops and civilians. The abundant rains this season have also created expectations of an excellent grain crop, the highest yield in history. Increase, and in some cases doubling, of agricultural products represents part of the policy of the Jewish Agency.

THE NEWS OF THE MONTH

By LESTER LYONS

A DELEGATION of the Zionist Emergency Committee, led by Dr. Stephen S. Wise, conferred last month with leading government officials in Washington with the object of persuading the British government to permit the Jews in Palestine to be armed and to establish a Jewish military unit. Senator Robert F. Wagner has strenuously urged that the Jews of Palestine "be given the opportunity and the means to defend themselves." Stating that the threat to the security of Palestine was a matter of deep concern to many Americans, Senator Wagner said:

"The Jewish community of Palestine has proved to be one of the most important assets of the democratic cause in the Middle East. The loyalty of the Jewish community is not merely formal or passive, but intense and dynamic. It represents a force which, if utilized to the full, could play a vital part in that exceedingly important corner of the world."

A campaign to prevent the traffic of diamonds and other precious gems between Germany and the United States has been undertaken by the Joint Boycott Council. Precious stones representing the loot which the Nazis extracted from the countries occupied by them have been brought to this country by German agents and marketed by domestic concerns controlled or subsidized by the Reich. These gems have been transported regularly on Italian airliners to Brazil and have thence been brought to this country. A host of individual agents described as "floating dealers" have also engaged in trafficking in German jewelry. Industrial diamonds indispensable to the manufacture of precision instruments and armaments have been sent to Germany from this country through South America and Japan. A Diamond Industry Protective Committee is being organized by the Council for the purpose of detecting such traffic in these stones and of publicly denouncing and boycotting it.

Seven pilots have already been trained by the Hechalutz organization at its aviation school at Hightstown, New Jersey. This school, the

first Jewish aviation school in America, has been established only 6 months. These pioneers who are ready to serve in the American defense program are also looking forward to rendering aid in Palestine. They are to begin advanced training in July and make room for new candidates in the elementary course offered by the organization.

FIRST BAR MITZVAH IN ICELAND

Iceland recently celebrated its first Bar Mitzvah. The boy who was confirmed was the son of one of the Jewish officials with the British forces in Iceland. The Commander in charge of the forces permitted the celebration to be held in the British military barracks and presented the young man with a gift.

Members of Hashomer Hatzair in the United States, Canada and Mexico have resolved to establish a forest in Palestine dedicated to their fallen comrades in Europe and to the Jewish youth who continue their Zionist activity illegally in Nazi and Soviet-controlled Europe. The project—to be known as the Forest of the the Underground Movement—will be established on land to be given by the Jewish National Fund to the American colony, Ain Hashophat. It will consist of a number of groves, each representing a European city in which there had existed a branch of this Zionist pioneer youth movement.

A program of home defense against intolerance has been instituted by the National Conference of Christians and Jews. The organization and training of a country-wide network of speakers are included in this program. Dr. Everett R. Clinchy, President of the Conference, declared that the coming months will see renewed efforts by those opposed to our way of life to stir up religious and racial conflict as a trick to weaken and destroy this country. He said that "the imperative action for Americans in

this situation must be a conscious and united educational effort to keep America safe from dissension."

Governor Charles Edison of New Jersey has declared that the granting of relief and reconstructive help to the victims of Nazism in Europe and the rendering of support to the Jews in Palestine and refugees in this country through the United Jewish Appeal are a manifestation of devotion to democratic principles and traditions. Praising "the gallant efforts of the United Jewish Appeal to help their troubled brethren," Governor Edison said that the drive of this organization was a "campaign for humanity concomitant with America's 'all out' efforts in behalf of democracy."

At its 153rd General Assembly the Presbyterian Church of this country appealed to the Church to contribute its influence to reduce race prejudice in this country and abroad. A resolution of the Assembly declared: "We urge our churches to seek to foster in their communities the spirit that puts first our oneness as children of God, surmounting the differences between Jew and Gentile, black and white, Oriental and Occidental, foreign and American-born."

A recent raid by Belgium Nazis has resulted in the destruction of all Jewish synagogues in Antwerp. Jewish worshippers who fought off the attackers were given considerable assistance by friendly Christians. Many Belgian laborers are reported to refuse membership in unions organized by the Nazis into which Jews are not admitted.

The English military forces have 12 Jewish chaplains commissioned to render religious aid and assistance to the Jewish men in service. Additional Jewish chaplains serve the Jews in the Australian, New Zealand, Canadian and South African troops. These chaplains, who cover over 500 miles a week in the course of their duties, hold services at each camp where they arrive even if only two or three Jews are present.

The defense activities of the members of the Jewish Boys' Club in the East End section of London, consisting chiefly of youths under military age, have been strongly lauded by the British Minister of Education. The Minister declared that he was "truly encouraged by the perseverance and devotion with which the work is being preserved. This is Britain at her best. This club is showing itself fully worthy of Britain's finest hour."

Following a survey which showed that 1200 families were members of synagogues and that 900 had no attachment, 5 of the 6 synagogues in Louisville, Kentucky, decided to refuse services to all Jews not affiliated with a synagogue unless they could not afford to join. In discussing this resolution, the *Kentucky Jewish Chronicle* said that it "is nothing more than a conscience for those whose conscience in the matter of religious affiliation has gone to sleep. It uses the unwelcome, but in this case necessary, measure of force, and although far from the utopian solution for the situation (all Jews should affiliate of their own free will with one or another congregation), is a step which recalcitrant Jews have brought upon themselves."

In his editorial column in the *Day*, Dr. S. Margoshes commented on this action:

"If I were a leader of a Jewish congregation in Louisville, Ky., I would not try to force religion down the throat of every Jew by insisting that he become a member of a synagogue or a temple, or else. I would do just the opposite. I would throw the synagogue open to every Jew that might care to come in for any purpose or at any time. In this way I would have a better chance of bringing the message of the Jewish religion to all and sundry. At least this way I could hope to get some who come only on rare occasions to stay for the rest of the year. I am afraid that the action of the Louisville religious leaders will have the opposite effect. Instead of attracting Jews to the synagogue, it will drive them away."

The Hebrew Sheltering and Immigrant Aid Society has extended its activities so as to assist persons seeking the benefits of the Social Security Act. This new service consists of tracing and verifying the records of

arrival in the United States of the applicants for such benefits. The only way in which many former immigrants can prove their correct age is through these records.

A report concerned with the post-war problems of the Jews has been issued by the Research Institute on Peace and Postwar Problems sponsored by the American Jewish Committee. The problems to be studied include relief and rehabilitation, migration and colonization, political, economic and cultural status, and contacts with Jews in Latin-America. Exhaustive study of related topics is contemplated, such as the strength and resources of the Jewish people, minority guarantees, the problem of the stateless Jew, and Jewish-Arab relations in Palestine.

The wide-spread epidemics in Poland which have resulted from undernourishment, crowded housing and insufficient fuel and clothing have been blamed by the Germans on the Jews. The prevalence of typhus is being utilized for the most extravagant anti-Semitic propaganda . . . The death rate of Jews in enforced labor camps is said to reach 10%, of which 6% is attributed to illness and 4% to executions. In many instances Jews employed in building military works were shot upon completion of their labor. The barracks in the labor camps are unheated, and the workers are given insufficient or poor food and clothing and are beaten incessantly . . . The establishment of ghettos has been extended to additional cities. In Lublin, non-Jewish drivers are forbidden to convey Jewish passengers. In Kicice, Jews employed outside the ghetto may not leave the ghetto individually but are led in groups, under the command of Nazi police, to their place of work.

The exhibition of an anti-Semitic motion picture in France has met with the strong opposition of leading members of the Catholic Church there. Protest was made by them to the Vichy Commissioner for Jewish Affairs at the showing of "Jew Suss," which is one of a number of films exhibited by the Nazis as part of their anti-Jewish program in the countries occupied by them.

Over 20,000 Jewish businesses in Holland were turned over to "Aryan"

THE DEFINITIVE SOLUTION OF THE JEWISH PROBLEM

Another "solution" of the Jewish problem has been offered by Alfred Rosenberg, notorious Nazi leader. This anti-Semite proposes the establishment of a "reservation" where all European Jews are to be interned and made "useful" under the supervision of special police.

an" hands during the year of Nazi occupation of that country. Most of these establishments had to be closed since the "Aryan" managers turned out to be incompetent.

A dispatch from Ankara states that formidable arsenals are being established among renegade Arabs in Palestine. Arms are being smuggled to these tribesmen by German agents at Iraq and Syria.

All Croats between the ages of 21 and 35 who are married to Jewish women have been directed by the new "independent" Croatian government to divorce their wives immediately.

A Swiss newspaper reports that the Nazi authorities have established an international committee representing all countries under Nazi domination to study the Jewish problem in Europe. The work of the committee will also include the devising of measures to eliminate the Jews completely as an economic factor in European life.

Sixteen anti-Jewish measures calculated to restrict considerably the economic activities of Jews in unoccupied France are being prepared by Xavier Vallat, Vichy's Commissioner for Jewish Affairs. Under these measures foreign Jews will be practically deprived of the ability to move about or earn a living.

A number of young Jewish sailors who had previously been on British and Palestinian boats sunk by enemy mines, are back in service on new boats. These seamen, who are graduates of the Zebulun Seafaring School of Tel Aviv, include first and second officers and second engineers. The heroism shown by these sailors in the course of their duty has earned the high praise of commanding officers of the R. A. F.

BROOKLYN JEWISH CENTER ACTIVITIES

Yeshivah College Confers Honorary Degree Upon Rabbi Levinthal Of Philadelphia

Rabbi Bernard L. Levinthal of Philadelphia, the father of our Rabbi, was awarded the honorary degree of Doctor of Divinity by the Yeshivah College in New York, at the commencement exercises of the college, held last Thursday afternoon.

The senior Rabbi Levinthal is cele-



Dr. Bernard L. Levinthal

brating this year the 50th anniversary of his rabbinate in Philadelphia. He arrived in America in 1891, having been called by the Jewish community of Philadelphia to accept the Rabbinic post left vacant by the death of his father-in-law, Rabbi Elazar Kleinberg.

Rabbi Lewittes to Assist in Enlarged Activities

Rabbi Mordecai Lewittes, who for the past few years served as the Principal of our Religious School and the Director of Youth Club activities, will during the coming year, assist Rabbi Levinthal in many other activities.

Among the most important of such projects will be the supervision of the Junior Congregation which meets on the Sabbath and holidays. Rabbi Lewittes, with the aid of our Hebrew

School teaching staff, will endeavor to plan such improvements in the children's congregation, which will attract many more of our boys and girls every Saturday and Holiday. It is to be hoped that the parents in our Center will realize the importance of this effort, and will cooperate wholeheartedly to achieve the success desired.

High Holy Day Seat Reservations

Reservations for seats for the coming high holidays may now be made at the office of the Center. Members who have purchased seats last year may have the same seats reserved for them this year, provided they inform the Center office not later than July 1st. Tickets are sold for both auditorium and synagogue.

Rev. Kantor, assisted by the well known Kadimah Singers will officiate in the Main Synagogue. Rabbi Levinthal will preach.

Seats for the auditorium are popularly priced, namely \$5 and \$6 each.

Hebrew School Holds Impressive Graduation Exercises

A very large audience filled the Main Synagogue on Monday evening, June 16th, to witness the graduation exercises of our afternoon Hebrew School. One of the principal features of the program was the address by the venerable Reverend Dr. Bernard Drachman who spoke both to the parents and to the graduates, of the important role that a Hebrew education plays in the life of our people. The program as rendered, was as follows:

- 1—Procession—Faculty, Graduates, Guests
- 2—"Star Spangled Banner" — Rev. S. Kantor and Audience
- 3—Introductory Remarks — Rabbi Israel H. Levinthal
- 4—Opening Prayer—Hebrew—Pearl Koenig
- 5—Selection—Rev. S. Kantor
- 6—Greetings—Mr. Frank Schaeffer Chairman, Committee on Hebrew Education
- 7—"Ethics of Our Fathers"—Hebrew—Leonard Greenberg

8—"The Lesson of Herzl"—Estelle Gabel

9—Psalm CXXI—Martin Feinberg

10—Presentation of Gifts

A. Gold Medal—Gift of Mr. and Mrs. Hyman Rachmil — by Joseph M. Schwartz, President of the Center, to Phyllis Serman.

B. Parent Teachers Association Gift—by Mr. K. Karl Klein, President of the Association, to Lewis Buchman.

C. Sisterhood Gift — by Mrs. I. Lowenfeld, President of the Sisterhood, to the members of the graduating class.

11—Poem — "Yefe Nof" by Judah Halevi—Lewis Buchman

12—Address — Rev. Dr. Bernard Drachman

13—Valedictory—Hebrew — Richard Koch

14—Valedictory—English — Phyllis Serman

15—Vocal Selections—Mendele Rokeach

16—Presentation of Graduates—Mr. Isaac Levitats

17—Distribution of Diplomas—Rabbi Israel H. Levinthal

18—Closing Prayer — Shepard Gindandes

19—"Hatikvah" — Cantor S. Kantor and the Audience.

U. S. O. Contributions Received at the Center

The Sisterhood is receiving contributions for the campaign on behalf of the United Service Organizations for the National Defense. The organization brings together six national agencies, namely: The Young Men's Christian Associations, the National Catholic Community Service, the Salvation Army, the Young Women's Christian Association, the Jewish Welfare Board and the National Travellers Aid Association. Please make checks payable to the United Service Organizations for National Defense, Inc. and forward it to the Center.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Herman D. Raabin of 1331 Carroll Street on the loss of his mother, Marcia Raabin on June 20th.

Children of Sunday and Hebrew Schools Contribute to Charity Funds

The pupils in our Hebrew School and Sunday School have for several years been conducting a Keren Ami, known as the "Fund of My People," to which each child contributes weekly and which at the end of the year is distributed to many worthy causes. The sum of \$140 was raised this year by both of these funds. The representatives of the various classes of the schools met and made their assignments in answer to many appeals that they received. Among the causes to which they contributed are the United Jewish Appeal, the Youth Aliyah, the Hias, the Jewish Theological Seminary, the Jewish Blind, the Marrano Jews in Lisbon, the Falasha Jews, the consumptive children in Denver, the Yemenite children in Palestine, the YWHA in Jerusalem and a number of other worthy causes. The children hope that next year they will raise a far larger sum, and thus be able to be even more helpful.

Summer Gym and Baths Schedule

The following schedule is in effect in our Gymnasium and Baths Department for the summer months:

Monday	
Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	————
Tuesday	
Women	10 a.m. to 11 p.m.
Girls	3 p.m. to 5 p.m.
Wednesday	
Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	————
Thursday	
Men	5 p.m. to 11 p.m.
Boys	————
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.
Friday	
Men	1 p.m. to 6 p.m.
Boys	1 p.m. to 6 p.m.
Sundays and Legal Holidays	
Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Holiday Gym Schedule

The holiday schedule will prevail in the gymnasium and baths departments on July 4th: Men 10 a.m. to 2 p.m.; boys 2 p.m. to 5 p.m.

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3 Full Days \$12 to \$14

With Private Bath

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Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Abraham Bailey of 353 Ocean Avenue upon the occasion of the marriage of their daughter, Natalie to Mr. Herbert J. Kirshner on June 15th.

Mr. and Mrs. Charles Bellin of 1379 Carroll Street upon the marriage of their daughter Mrs. Harriet Bellin Zobel to Dr. Nathan Cherwin on June 16th.

Mrs. Rachel Goldberg of 1025 St. Johns Place on the marriage of her daughter Dora to Mr. Emanuel Boykoff on June 11th.

Mr. and Mrs. Samuel Goldberg of 706 Eastern Parkway on the occasion of the marriage of their son Robert to Miss Lenore Kramer on June 15th.

Dr. Max Goldstein of 334 New York Avenue on the marriage of his daughter, Esther to Dr. Leo Korchin which was celebrated at the Center on June 15th.

Mr. Mendel Hecht of 519 Montgomery Street on the birth of a son to his children Mr. and Mrs. Bernard Levin on June 15th.

Mr. Benjamin Kaplan of 1632 Carroll Street on the occasion of the marriage of his daughter Gertrude Kaplan to Mr. Bennett M. Berman at the Center on June 14th.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the engagement of their daughter Vivian F. Kramer to Mr. Abe Lucks.

Mr. and Mrs. George B. Rabinor of 1500 Carroll St. upon the birth of a daughter on June 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. Pincus Glickman of 187 Beach 133rd Street, Belle Harbor, L. I.

Mr. and Mrs. Charles Safier of 362 Crown Street who celebrated the marriage of their son Arthur to Miss Rita Korenvaes on June 22nd, at the Center.

Mr. and Mrs. Benjamin Werbelowsky of 527 Crown Street on the occasion of the birth of a girl to their children, Mr. and Mrs. Adrian Udell on June 13th.

Mr. and Mrs. Louis Wolff of 1340 Lincoln Place whose daughter, Annette was married to Mr. Herbert Katz on June 22nd.

Bar Mitzvah of Nathaniel Gelbtuch

The Bar Mitzvah of Nathaniel Gelbtuch, son of Mr. and Mrs. Morris Gelbtuch of 208 Plaza Street will be celebrated at the Center this Saturday morning, June 28th. We extend our heartiest congratulations to the Bar Mitzvah and his parents.

Graduations

Hearty congratulations are extended to the following:

Beatrice E. Abelow, daughter of Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on her graduation from New York University with the degree of B. S. Miss Abelow will enter the School of Retailing at N. Y. U. in the fall.

Mrs. Hilda Chinitz, daughter of Mrs. Lena Rosenman of 332 Albany Avenue on her graduation from New York University. She received a B. A. degree.

Vivian F. Kramer, daughter of Mr. and Mrs. Morris Kramer, of 446 Kingston Avenue who was graduated with a B. S. degree from New York University.

Judith Sorscher, daughter of Mr. and Mrs. Nathan Sorscher of 542 Crown Street on her graduation from the School of Business of C. C. N. Y. with the degree of B. B. A.

Jules Wiener, son of Mr. and Mrs. Isaac Wiener, of 68 Sterling Street who was graduated from Cornell University with a B. A. degree. Jules has received the commission of Second Lieutenant in the Officers Reserve Corps of the U. S. Army.

Doris Rita Stark, daughter of Mr. and Mrs. Samuel Stark of 693 Montgomery Street received her B. A. degree from Brooklyn College. Miss Stark is a graduate of the Center Hebrew School and is a member of the Sunday School faculty.



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Daily Services

Morning services at 7 and 8.
Sunday morning additional service
at 9:00.

Mincha services at 8:15 P.M.

Sabbath Services

Kindling of candles at 8:14 o'clock.
Friday evening services at 6:00
and 7:15.

Sabbath services, Parsha Shelah
Leka, will commence at 8:45.

Dr. Levinthal will preach on the
portion of the Law.

Class in Ein Yaakov, under the
leadership of Mr. Benjamin Hirsh,
at 5:00 P.M.

Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for mem-
bership in the Brooklyn Jewish Center:

Gluckstern, Simon

Restaurant Married
Res. 745 Lincoln Place

Bus. 135 Delancey St.

Proposed by Mrs. David Spiegel
and Joseph Goldstein

Halperin, Israel

Real Estate Married

Res. 225 Eastern Parkway

Proposed by A. R. Melker

and Hyman Aaron

Kaplan, Charles

Tobacco and candy Unmarried

Res. 39 Grafton St.

Bus. 1264 East N. Y. Ave.

Proposed by Solomon Goldwyn

Ross, George

Dentist Unmarried

Res. 201 Eastern Parkway

Bus. Same

Proposed by David Tannenbaum

and Bert Ross

Samuels, Harry I.

Physician Married

Res. 181 Rockaway Parkway

Bus. Same

Proposed by Samuel I. Samuels

Acknowledgment of Gifts

We acknowledge with thanks receipt
of gifts from the following:

Library

Harriet Farber

Prayer Books

Maurice E. Goldberg in memory
of Helen Nathan Goldberg.

Louis Kohn, in honor of the mar-
riage of his son.

Personal

Mr. and Mrs. Samuel Greenblatt
are touring the United States and are
at present visiting California.

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ALL ACTIVITIES

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SPORTS



DIETARY LAWS



Rooms with Bath



ATTRACTIVE RATES

THIS issue of the Brooklyn Jewish Center *Review* marks the end of Vol. XXII of our weekly and monthly publications.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

Publication of the Center *Bulletin* and the *Review* will be resumed early in September.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Joseph Levine

of 263 Eastern Parkway on June 16, 1941.

To the bereaved family, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence.

THEODORE HERZL

To the faithful Hechler, his prophet, aid and friend, who was permitted to visit him, he said: "Give them all my greetings, and tell them that I have given my heart's blood for my people." As the afternoon deepened into evening he became more and more excited; he begged repeatedly to have his mother and children brought to him at once on their arrival. "Yes, dear Reich," he said to the secretary of the Congress office. "Soon you will have a great piece of work. Soon you will have to call a Congress together."

By Sunday morning, July 3, his condition had become worse. Pneumonia had set in on the left side, his heart had weakened, there were signs of approaching exhaustion. He kept imploring those about him to keep him alive until he could see his mother again. Once he sat up with an imperial gesture on his disordered bed, pointed proudly to the students who were on guard in his room and said to Dr. Singer, in a solemn tone of voice: "They are good, splendid men, my folk-brothers! You will see! They will settle in their own homeland!"

Continued from page 15

Finally, at midday, his mother arrived. Herzl, whom Dr. Werner had observed only a few minutes before in a condition bordering on collapse, sat up straight when she entered, his eyes wide open. He held out his hand to her, and said, in a calm tone of voice: "It's nice, dear mother, to have you here. You're looking well. I'm not looking so well, but that'll soon be over." He kissed his mother who, controlling herself, uttered some words of encouragement. When the two younger children, Hans and Trude, came in, he was almost cheerful. After a few minutes he sent mother and children out, and sank back, exhausted.

In the afternoon he felt better again. His wife spent some time with him, his mother could pay him a second visit, and he could receive his friends Marmorek and Kremenezky. Then he said, "And now, my dear friends, leave me." At five o'clock Dr. Werner, who had taken his eyes off the patient for a moment to prepare an injection, heard a deep sigh. As he whipped around he saw the head sink on the breast.

Herzl was dead.

*Gala
4th of July
Weekend
Celebration*

UNBELIEVABLE - BUT TRUE - THE VIEW OF SEVEN STATES

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WEEK-END - WEEK
MONTH - SEASON



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ities in all parts of Brooklyn.

The Brooklyn Jewish Center Review

SUBMISSION OR RUIN!

By LOUIS J. GRIBETZ

MYRA HESS HEALS LONDON'S WOUNDS WITH MUSIC

By DAVID EWEN

OTTOMAN JEW

By HARRY E. WEDECK

THE NEW MARRANOS

By HAROLD BERMAN

"CHRISTIAN BUT QUALIFIED"

By MARGUERITE HARMON BRO

NEILAH

By I. L. PEREZ

Translated by Elias N. Rabinowitz

JEWISH EVENTS REVIEWED

By LESTER LYONS

SEPTEMBER

1941

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President

100 CLINTON STREET

BROOKLYN, N. Y.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

SEPTEMBER, 1941 — TISHRI, 5702

No. 3

SUBMISSION OR RUIN!

AS the year 5701 neared its end two conspicuous events took place which claim our special attention.

1. On Sept. 11, in Des Moines, Iowa, under the auspices of the America First Committee, Charles A. Lindbergh delivered a prepared address over a national hookup on the subject "Who Are the War Agitators?" He said: "The most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt Administration." These groups, he continued, "planned: first, to prepare the United States for foreign war under the guise of American defense; second, to involve us in the war, step by step without our realization; third, to create a series of incidents which would force us into the actual conflict." He advised the Jewish groups to cease "agitating for war" and to oppose it in every possible way, "for they (Jewish groups) will be among the first to feel its consequences." He further declared concerning the Jews that, "the greatest danger to this country lies in their large ownership and influence in our motion pictures, our press, our radio and our government." He concluded by saying that there would be little danger of America's involvement in war "if any one of these groups—the British, the Jewish, or the Administration — stops agitating for war."

2. A sub-committee of isolationist U. S. Senators started an investigation of America's motion picture industry. The resolution introduced in the United States Senate charges that the motion picture business is in the hands of groups interested in involving the United States in war. Two Senators, sponsors and co-authors of the resolution, charge that the motion picture industry is a monopoly controlled by a "handful of men of foreign origin" and are using the 17,000

motion picture theatres in the United States for the "glorification of war." These Senators decried the large Jewish ownership in the film companies.

These two seemingly independent ventures—the speech and the investigation—bear striking external and internal resemblances. They have coincidence in time, kinship, language and similarity of thesis and scope. The authors, too, have the same background: all are isolationists and members of the America First Committee. No discriminating mind could doubt that they are component parts of an integral whole. No disinterested mind could doubt the common design and objective of both: to fasten war guilt upon Jews and to condemn Jewish ownership in industry.

One felt a strange emotion on first reading the Lindbergh speech. It ran through our veins like a burning fever, not unlike the fear and the agony of shame which comes to a parent on discovering symptoms of a dangerous disease in his child. The sinister suggestiveness in the charge that if war comes it will be the result of the machinations of the Jewish people; the cruel intimation that reprisals will be visited upon the Jews if war comes to America; the cunning plea for our salvation by our abstinence from advocating war; the reeking wickedness in the allegation that Jewish ownership and influence is the "greatest danger" to America—exceed in extravagances anything thus far uttered by any public figure in America and equal only the animus of Nazi Germany. Submission or Ruin! Before Lindbergh spoke it was incredible that at a time when Jewish blood leaps out in torrents any American would inflict more injury on the bleeding body of the Jew. That man's heart must be colder than ice who would enter a sick chamber and give more pain and tears to the sick patients. What Lind-

bergh did is infamous even in a foul age. His guilt has special aggravation.

This writer, like many others, no doubt, had a strong temptation to be silent on the Lindbergh speech; to submerge anxiety and indignation in silent contempt. The logic and force of current events would neutralize its harmful effects. The inherent tragic force of his remarks would spend themselves. Moreover, we thought, let others speak out. Lindbergh challenged the sense of duty and of justice of all Americans. Let the Gentiles bred in the American tradition rise up and refute and dissent.

It would be inconsistent with self-respect, however, to become a mere spectator in the presence of crime. Too, we live in a cold, chaotic, harsh and suspicious world. We are in a period of upheaval, change and dissolution. Tyranny deals with and evokes bitterness and narrowness in human nature. Humanity, in time of tyranny, becomes afflicted with parasites and mediocrities, human pests and puppets and pitiful bargains. The evil of war is here and wartime is peculiarly favorable to the existence, growth and propagation of anti-Semitism. Wartime makes the bacteria of anti-Semitism an especially communicable disease from the sick to the well. Therefore, in the best interests of America and Jewry it is our duty to indignantly and emphatically deny false charges and accusations.

Lindbergh's and the Senators' false accusations against the Jews are a challenge and a warning to all Americans. If there is no safety for any racial minority here, there can be no security for anyone in America. The attack upon the Jew is not an isolated matter. It constitutes an attack upon the freedom of all men in this land.

America is engaged in a life-and-death struggle. It must mobilize and concentrate all its powers and resources for defense. He who appeals to racial emotions divides American forces and exposes her to danger. Americans must not permit Lindbergh

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and Company to weaken and debase our morale.

The Jewish people have an abiding and invincible faith in the ultimate triumph of justice. They have the same faith in America, whose basic conviction is the liberty and dignity of the human person. Nothing can happen to the Jew in America except with the utter extinction of American ideals. Not until the Constitution becomes a dead letter, not until the concept of justice which we have built up for 300 years is replaced by terror and violence and hate, not until the deeply-imbedded ideals of fair play are supplanted by discrimination and prejudice, will the Lindbergh threats prevail here.

Lindbergh and Company have just dropped a load of high-explosive and incendiary bombs. They have dropped it on a modern building of steel and reinforced concrete. On such buildings incendiaries have no effect. Of course, the warning sirens must be sounded. But we must not go down into shelters and into holes in the ground, cowering and cringing. We must, with all our might, attempt to extinguish the fire. It is in this light and with such activity that we must attend to the Two Events.

Self-searching realism will lead us to even greater loyalty to America and to Judaism, and the pathetic little tragedy of the Two Events is predestined to play itself out into mere memory.

—LOUIS J. GRIBETZ

"THE DAY IS SHORT AND THE WORK IS GREAT"

WE are resuming our season's activities at a time most crucial in the life of the Jewish people, as well as in the life of all the world. There is so much to be done to strengthen and to defend the last ramparts of Democracy against the onslaught of the new barbaric forces that are sweeping over the face of the earth. There is so much to be done to strengthen and to defend our people, who are in the front ranks of suffering in this world upheaval. There is so much to be done to fashion new spiritual fortresses of strength here in our American Jewish life if American Jewry is to play the important role that destiny has set for her. Yes, the work to be achieved is great, and *the day is short!* Time is the essence in this critical period. We cannot afford to wait or to postpone

JUST BETWEEN OURSELVES—

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

ANYONE who still remembers the old Jewish life in the lands across the sea, and even in America, will be struck by the changed attitude of the present average Jew in the days and weeks preceding the season of the High Holy Days. A few decades ago, the entire month before Rosh Hashonah, the month of Elul, seemed to take on a holy significance. Long before Rosh Hashonah came the Jew had the feeling that he was approaching a time of awe and solemnity. There was a period of spiritual adjustment in his life, so that when he entered the synagogue on Rosh Hashonah he was fully attuned to the high motif of the sacred day.

I believe that is why the holy days had such meaning and power in the molding of Jewish life. Unfortunately, many of our people have lost that sense of spiritual preparedness. True, they come to the synagogue on Rosh Hashonah, but without the mental and spiritual adjustment to make that day as effective as it should be in their lives. I find that this is one of the roots of the spiritual ailments in Jewish life. Not the month of Elul, not the awesome Slicoth services have any meaning to many of us. There is too sudden a transformation from the

everyday, ordinary life into the holiness of Rosh Hashonah, and the Holy Days cannot make the impress upon the Jewish mind and heart that they were meant to make.

I should like to plead with my people at this time. Begin to think of what Rosh Hashonah and Yom Kippur ought to mean to you; begin to think not only of the hours that you will be called upon to spend in the synagogue, but to think also of the deeper truths that these days should implant within our hearts.

Let us give more thought to what Rosh Hashonah and Yom Kippur should accomplish in our lives, and then when we come to the synagogue on Rosh Hashonah and offer our prayers, the words that will come from our lips will be words that will also come from the depths of our hearts. In that fashion alone will Rosh Hashonah and Yom Kippur again assume the great role in Jewish life that it held throughout all the ages past.

Israel H. Levinthal

what has to be accomplished now. Let it not be said of us, "And the workmen are sluggish!"

The summer months are passing. Many of us have spent these weeks pleasantly, enjoying the blessings of country and seashore. We have gained in health and strength. Let us utilize this new vigor to do our share, as Jews and as Americans, in making the coming year meaningful and purposeful in our lives.

—I. H. LEVINTHAL

PALESTINE'S FUTURE

A Report in "The London Jewish Chronicle"

Major Victor Cazalet, M.P., expressed his confidence in the future

of the Jewish National Home.

"It is my opinion," he said, "and it is widely shared, that Jews are treating the view that victory is the immediate end as an overriding consideration, and are sinking their feelings about their own question. They are exhibiting great patience in face of the fact that there has been no definition of the position after the war and no decision to form a Jewish Force. I am convinced that an Allied victory in the war will secure Jews their National Home as one of a number of federated States. I am more convinced than ever that the establishment of such a Jewish State will bring benefit to the surrounding Arab districts as well as to the Jews themselves."

OTTOMAN JEW

By HARRY E. WEDECK

In writing of the Jews of Salonika Mr. Wedeck dealt with conditions as they existed before the Nazi conquest of Greece.—Editor.

A STREET in Istanbul, warm with odors of spices, garlic, lakoum, perfumes trailing from exotic women. Barking of man-gy, furtive dogs. Venders of colored drinks. Fat Turks waddling by — bearded men, Armenians, Circassians, high-booted Bulgars and Russians. Oily Greeks fingering their "conversation beads." Soldiers, peasants in shaggy sheepskins, Moslem women, dark-robed, eyes peeping out of the yashmak. Cries, monotones in a dozen tongues . . . *Allah u akbar wu Mahomed rasul . . . kalemera* in lisping Greek . . . a harsh assault . . . *paluopaido* . . . or a hoarse, guttural Arabic *kifl halik?* . . . the sounds go wailing on the heavy, languid air . . . You cannot tell which is Greek Catholic and who is Nestorian. Nor can you distinguish Jew from Gentile, either in speech or dress. But Jews are certainly there, busy in this group or that . . . coaxing you to purchase in the noisy bazaars, offering you fabulous rings, passing by in absorption of the immediacies, or just shuffling on in their age-old humility.

The Jew, indeed, seems so much at home here, in this Eastern cross-roads, in this flood stream of races, tongues, and antique ways. For the Jew still remains, in these forgotten Turkish cities, an utter Oriental.

The Jews of the Ottoman Empire have always felt at home — more or less — living remotely from their Western kin. To the West, in fact, they are almost a legend — until the shadow of the swastika wakes them into chill reality. Numerous non-Jewish travelers have surveyed the Ottoman Empire; but few have commented at any great length on Jewish conditions. In the Middle Ages Rabbi Benjamin de Tudela traveled through Turkey and the Near East and made luminous comments on his fellow Jews. Early in the nineteenth century, too, a Jewish wanderer roamed the country, but since then general surveys, with Jewish emphasis, have been rare.

The Jews of Turkey are Ashkenazic and Sephardic, the former having been early European settlers, while the Sephardim migrated from

Spain in 1493. Most of the Ottoman Jews — maintaining their ancient socio-religious gregariousness — are urban, clustering in the larger towns and seaports, although there is a Jewish village, Khasskeui, on the Bosphorus. The Sephardim brought with them to their new Eastern exile their ancient language — still in use, and known as Ladino — a basic Spanish written in Hebrew characters. Recently there was a violent anti-Semitic drive against the use of Ladino, while reference in newspapers and in public talk have often been far from conciliatory. In general intercourse, with the Jewish polyglot facility, they speak also Italian, Turkish, and Greek. The inrooted character of these Jewish communities is evident from the numerous oral folk tales prevalent among the Turkish Jews. There is a tradition that the first Jewish settlement in Salonika was coincident with the age of Alexander the Great. Without question these swarthy kinsfolk, black bearded, with haunting, mournful eyes, typify the millennial, turbulent wanderings of the hapless sons of Israel.

In Salonika — under Turkish influence — the proportion of Jews to Gentiles is very marked. Everyone seems Jewish, everyone seems a fellow-Israelite. But here too the crumpled, squalid, populous ghetto — the mahallah — is at its grim worst. A ghetto street — like any street in the East, from Marrakesch to Jedda — is crowded, hot, alive with insects, chatter, piping chants, sudden wails, pleas. Houses are small, crushed into narrow wall space; while families seem to expand in direct ratio to lack of means. Like many another city of the East — like the Jewish quarters of Algiers and Alexandria and emphatically Calcutta — Salonika appears to harbor two exclusively distinctive classes of Jews — the lavishly wealthy, Orientalized, it is true, but still receptive to Western elegancies and luxuries as well — and the destitute, huddled in hopeless slums and generally dependent on the charitable indulgences of their coreligionists.

Living like Orientals, however, these ghetto Jews have one respite. They spend the major part of the day in the open, bartering, eating, carry-

ing on the minute domestic necessities in full view of their neighbors. The Jewish women do their washing, mend clothes, tend their children under the open sky, like their non-Jewish townsfolk. There is much talk; snatches of curious lullabies, recitatives breaking through the air. Life is simple, life is hard. Food is meagre — bread, salt fish, leeks and onions seem the staples, when these are available. Smoke-dried meat is popular among Ottoman Jews who have means. This meat is called *pastourma* in Turkish. In the U.S.A. the same humble delicacy, under the corrupted guise of pastrami, is equally popular. Social life is bleak, leaning heavily on the meagre but continuous diversion of local gossip. Other communities, other topics, other countries and conditions scarcely touch them.

In all these Jewish ghettos fringing the lonely Aegean Sea and along the Levant the harassed Hebrew — living cheek by jowl with half a dozen nationalities, half a dozen religious ways, is, as always, an object of suspicion, even hostility, on the part of Turk and Greek, Christian and Moslem. Even the mention of the word Jew is anathema to the Greek. In conversation the term Jew is always prefixed by an apology. "Pardon me, but I was talking to a Jew . . ." Moslems have a special opprobrious designation for all Jews — *tchifut*, which signifies meanness but implies the depth of contempt.

In the cities in the hinterland the Jew lives a life of comparative seclusion, but in the seaports, with all their irritations and chances and hostilities — in Istanbul itself, in Smyrna, in Aleppo, the Jew goes about with a feeling of less restraint. The wealthier Jews, discarding traditional ways, indifferent to fast and feast and ritual foods, are socially remote from the poor who cling to ancient rites. A Vlach or gipsy girl, a Greek lustror or other, comes into the orthodox home on the Sabbath to light the brazier and perform similar duties. These poor Jews are moreover so passionately strict in regard to Kashruth that not only meat is subject to ritual cleanliness, but oil as well, cheese, and other provisions. To counterbalance such fervor, all food is soak-

ed heavily in sesame oil, so that to a Westerner a meal can be an ordeal.

Not a few Jews have been prominent in a mercantile, civic, and national sense, as commercial leaders, lawyers, rabbis. One—Samuel Abrevaya—was a member of the Turkish Grand National Assembly. The occupations of the poorer Jews, however, are nondescript. Some are humbler clerks, storekeepers; some work in the bazaars, at the docks. Some few Jewish women are in domestic service in Gentile homes. The approach of the Sabbath, however, sends them scurrying home—so that they are not in too eager demand. Many women and girls work in cotton mills. It is a dull subsistence. Bright occasions are religious holidays—or a wedding, a birth—especially of a boy, or a jumbush, which is a musical party of sorts offset by much heavy eating. A wedding is a loud, public affair, the guests escorting the bride home in procession. But at night, as the stars come out, the aged Jewish touch asserts itself. A minyan, gathering from odd quarters, goes winding on its way to the Vardar Gate in Salonika. The evening prayers—intoned fervently in Sephardic pronunciation—splinter the air.

Until within recent years schooling was not prevalent, nor were women encouraged to attend whatever makeshift establishments were set up. Whatever progressive movements have been made, whatever social and educational improvements there may be, are due largely to agencies such as the French Alliance Israelite, which has for years helped to give a social and cultural direction to the Jewish communities in the Near East. In Salonika, however, local benefactors and a more marked general interest have promoted the establishment of more formal institutions.

Communal life is, of course, under the control of the Beth Din. As in Talmudic days, the Beth Din is dominant. It controls civil cases; it decides on questions of domestic relationships, on maintenance, inheritances, and similar problems. As is customary throughout the Orient, early marriages are common, girls marrying from the age of fifteen on. The young newly-weds—usually incapable of self-support—continue living, in patriarchal style, under the parental roof. Polygamy—again as in Talmudic times—is entirely permissi-

ble—but it is too expensive to be common. Divorces are fairly frequent. On the other hand, Jewish women rarely intermarry with Moslem or Christian.

Throughout the Ottoman Empire many Jewish women retain their antique costumes and headdress. Gauze vests are popular among wealthy Jewesses; the poor wear cotton gowns. Full Turkish trousers are still seen. There are special ways of arranging the masses of hair piled up on the nape of the neck—as with the Greek women—or under caps hung with gold coins and seed pearls. Coiffures of the Jewish women of Aleppo or Istanbul used to be elaborate adornments, following a highly conventional ritual like that of the pomaded Japanese women. The older women wore a cushion headdress called a *chalebi*. But an easier, more personal trend has set in. The wealthy Jewesses have become Westernized in hair styles. The poor Jewess shows, perforce, a perfunctory interest in this respect. All Jewish women, however, equally like trinkets, bangles, earrings, and bracelets. Tinkling sequins and spangles appeal strongly. Girls who manage to save a few piastres buy pearls greedily. Their wealth hangs around their neck, from their ears. Gold bracelets are popular—particularly among the leisured Jewesses of Salonika.

Tradition runs through religion, social customs, even health. For many ailments the Eastern Jews generally have recourse to charms, amulets, cabalistic devices. For a nose-bleed, for instance, one goes to a Rabbi of the name of Levi. On a scroll he writes his name backward. The scroll is now potent. Or a magic formula is used: *Anna pipi Shita bar Sunko*. Or you take some grass and cord, together with paper, saffron, and the pith of the palm, and burn them together. Or stand with one foot on each bank of a stream flowing from east to west and take, with the right hand, some mud from under the left foot, with the left hand, twist two threads of wool and insert them in the nostrils. For a mad dog's bite there is a magical formula: I—, son of the woman—, upon the skin of a male adder I write against thee: *Kanti, kanti, klirus*.

Most dreaded of all is the Evil Eye, for which many antidotes have been devised, especially bands of silver and of gold fastened to children's caps. At a circumcision care is taken to protect the child from *Ashmodai*, chief of the *Shedim*. There is, indeed, pro-

found belief in sinister spirits — actively malevolent and even ready to mate with humans. There are, therefore, among a vast majority of these exiled Eastern Jews, professional exorcists. Sometimes Jews consult Turkish witch-women. Even Moslem 'holy' men are appealed to for the interpretation of dreams and startling portents. One such sheikh used to be immensely popular among Jewry for his interpretations of dreams. Also for his ability to discover—and recover—lost or stolen goods. The Eastern Jew, in fact, lives in a half-world, shadowy with hostile beings. If one wants to see these maleficent creatures, there is specific, prescribed ritual. Take the inner skin of a black cat, the daughter of a first-born black cat, which in its turn is the daughter of a first-born, and burn it in the fire; pulverize it, filling your eyes with the dust. Immediately thereafter the demon will appear. The folklore naturally deals with legends of malignant creatures, although the amusing feats of King Solomon, King David, and the Rabbis play their part. Many of these tales and superstitions are not entirely of Hebraic origin, however; they have been borrowed and assimilated from neighboring peoples—Greeks, Christians, and Moslems.

Special peculiarities cling to the Ottoman Jews. For instance, on the anniversary of a death, groups of red-cloaked, white-veiled women follow the Rabbi among the flat stone slabs that mark Jewish graves. Here the women give way to wails, punctuating the formal prayers with prolonged ululations. When two deaths occur, within the same year, in the case of women a hen is sacrificed; in the case of men, a cock. The head and feet of the bird are buried; the meat is given to the poor. Among the wealthy Jews — as among the ancient Romans — professional mourners are employed to lament. The pious Ottoman Jew—like his kin all over the world—craves for Palestine, most urgently perhaps in his last days. If burial in Palestine is not possible, at least he hopes to end his time in Asiatic Turkey, the closest spot to the Holy Land. In Istanbul the old neglected Jewish cemetery of Egrikapou is heavy with traditions and fantastic legends of Rabbis rising from the tomb at will and returning to it after holding converse with celestial Powers.

THE NEW MARRANOS

By HAROLD BERMAN

ROBERT Lee Barrow considered himself most fortunate. Neither his face, nor his speech gave the slightest ground for attributing to him any but pure Anglo-Saxon origin. The money which he spent so lavishly day after day came to him out of the vast estate created by his father, long since dead, and he had been enabled to attend a highly exclusive private school, go to Harvard, and to indulge in a year of foreign travel before settling down to his business, in which he prospered even more than his father had before him.

No one would ever have suspected that Barrow had once been Borowsky.

Mr. Barrow guarded his secret—his secret guilt—well. Jealously he watched over the Semitic skeleton hidden away in his closet. But this skeleton, so thoroughly and effectively hidden away as he thought, nevertheless gave him moments of great uneasiness. Suppose that someone came across it by design or accident? And suppose this someone was mean enough to hold his information as a club over his head, as a weapon with which to beat back any and every business coup or social ambition that Mr. Barrow might at one time or another entertain or wish to execute. What then?

As one of the acts in his well-calculated game of hide-and-seek, due care had been taken to place his son, Robert Lee, Jr., in an Episcopal private school, attended by the children of the fashionable and the wealthy. In this institution, where regular attendance at the Chapel was compulsory, the Barrows felt their boy would escape completely any possibility of being contaminated by the stigma of the deeply buried Judaism.

Aside from a faint, rapping on his conscience, audible — thank God! — only to himself, Robert Lee Barrow was a thoroughly happy man. He had succeeded in joining two very exclusive clubs, such clubs wherein no Jews had ever secured admittance. Once a member, he was duly rewarded by being regaled from time to time with jokes about Jews. And whenever a story of this type was related to him he laughed the loudest and the longest.

Mr. Barrow sometimes recalled an

annoying moment connected with his settling on a Jew-free street. He was interviewing the agent of the building. The latter was praising the apartment, its appointments, the service, and so on, and wound up with the remark, "There isn't a single damned Jew on the entire street!" Mr. Barrow had winced, inwardly. But he maintained a proper coolness and self-possession, and made neither an observation nor an explanation.

On a certain sunshiny day in early autumn Mr. Barrow drove to his country club. He felt that it would be nice to spend this fine morning playing golf with agreeable friends. As he raced along the open highway his eyes were pleased by the dazzling golden foliage that he saw everywhere. The leaves were the color of old gold, or like the patina that clothes a piece of old bronze. The sun had more glow and pleasant warmth, the skies were clear, and a soft wind rustled the tree-tops. It was good to be alive, Mr. Barrow felt as he covered the miles of tree-lined, hedge-adorned country roads.

Arrived at the club, Mr. Barrow hurried to his locker and changed into golfing clothes. As he walked briskly along one of the spacious lobbies he noted another member, as faultlessly attired as he, coming towards him from the opposite direction. Mr. Barrow noted that his face bore the trace of a grin. Mr. Barrow wondered why he was smiling. And who was he anyway? Ah, yes—he remembered. He was Mr. Bush, a fellow member with whom he had sometimes played golf and sometimes swapped stories. But what was the fellow smiling about?

"*L'shono Tovo!*" exclaimed Mr. Bush as he came face to face with the surprised Mr. Barrow. "*L'shono Tovo Tikoshevu!* A Happy New Year!" he repeated in a slightly louder tone, his smile turning into a broad laugh.

Mr. Barrow's cheeks blanched and flushed in quick succession. He remained fixed stiffly in his place, as if struck by lightning. A thought flashed into his mind. He had been discovered!

In that brief moment of suspense

Mr. Barrow visioned the ruin of all his fond hopes. Was all that he had planned so carefully to be destroyed? He felt as if a knife had suddenly cut through his heart.

"What are you so frightened at Barrow?" burst out Mr. Bush. "Your knees are wobbly and you are sweating cold and bloody perspiration because I dared to remind you that today was Rosh Hashonah! Calm down, man. I am a member of your own secret clan, and so are many others here. Didn't you know that? See, the place is half empty today. It will be much emptier on Yom Kippur, when they'll all be in their temple-pews instead of in the grill or on the golf course! Jump into my car and let's run into some town and find a synagogue. Perhaps we'll be in time for *shofer blozen* or something. Come on! Let's go."

And Mr. Barrow, a thoroughly bewildered and but partly collected Mr. Barrow, complied.

RUSSIA TO RELEASE ZIONIST AND BUNDIST PRISONERS

ONE result of the Russo-Polish agreement signed in London will be the release of a number of Bundist and Zionist leaders arrested in Poland.

Under the protocol attached to the agreement, all Polish citizens detained as prisoners of war or on other sufficient grounds will be amnestied by the Soviet on the resumption of diplomatic relations.

Unconfirmed reports received by responsible Polish quarters in London state that Dr. Schorr, Chief Rabbi of the Reformed Warsaw Community, has been freed by the Soviet authorities. A number of other Polish Jews including Dr. Erlich, leader of the Jewish Socialist Party, and M. Nathan Szwalbe, S. Wagman, and several others of the staff of *Nasz Przegląd*, the Warsaw Jewish daily have also been released. Rabbi Schorr was arrested in Lwow by the Russians when they entered the city in 1939. Dr. Erlich was arrested in Bialystok.

Altogether, it is estimated that between 40,000 and 50,000 Jews will be released. Some 15,000 of them had been deported to Siberia.

—From the London Jewish Chronicle

"CHRISTIAN BUT QUALIFIED"

By MARGUERITE HARMON BRO

(Reprinted from "The Christian Century")

THE lake is small, obviously "manufactured" and crowded. But sanitary! The guard at the gate assures us that gunny sacks of copper sulphate and large measures of chlorine take care of germs. Fascinated by the line of patrons straggling down the highway on foot, pedaling in on bicycles and arriving by car, we park under a big tree beside the sign "Qualified Christian Membership." Perhaps we have come upon something new in social brotherhood.

This is the small-town section of Jersey, a bit far out for commuters. The people who live in the near-by towns really live in them. They pay taxes here, work here, play here, go to church here — if and when they work or play or go to church. We have seen them all along the highway. "Strictly Christian Clientele." "Christian Membership Only." Now just who would be qualified for Christian membership in a bathing beach?

We are standing by the gate when we notice the manager talking loudly to a neatly dressed young couple who answer in apologetic tones. Plainly they are embarrassed. The manager shouts, "Can't you read?" The couple start to turn away. Now we see that their features are Hebraic. The wife says to her husband, "This is the fourth we've stopped at and we can't go no farther." The husband says, "Sometimes the signs don't mean a thing but these here ones do."

So that is qualified Christian membership.

The young couple drive away. So do we. We drive away hoping to come quickly upon some unqualified little lake, unrestricted, unchristian. Our stubborn minds keep wondering how many Jewish youngsters there are in and about the Paterson silk mills. Then suddenly we remember that there are a great many colored girls working in the nearby laundries. Where do you suppose they——? "Well, don't be fantastic just because you're upset." That's what we say to ourselves.

But we remember that over in New York state one citizen did get the crazy idea that the lakes and the seashore and the swimming pools — not to mention the parks and playgrounds — belonged to everybody, and that there should be accessible play space for all. His name is Robert Moses—

not eligible for qualified Christian membership. For some fifteen years he held two active and unsalaried offices, president of the state council of parks and president of the Long Island state park commission. In his second capacity he has added 13 state parks, totaling 20,000 acres, to the one state park he found on Long Island.

He has added sixty miles of wide boulevarded parkways, free of billboards, over which lower Manhattan may travel to the parks and beaches where literally hundreds of thousands of men, women and children find sun-swept and wind-clean places to play. In New York city, Moses has reclaimed Central park for the people, replaced the rich man's casino with a concession which caters to modest budgets, cleaned and enlivened the zoo, remade the comfort stations, planted acres of grass and thousands of trees, built ten million-dollar swimming pools for those who cannot escape the city, besides buying up scraps and parcels of land which he has turned into 273 additional supervised playgrounds chiefly in congested housing areas.

He had a battle. Indeed, he had fantastic struggles overcoming barriers of class and caste, political chicanery and public lethargy. But the energy and audacity of a Robert Moses are hard to come by. Apparently New Jersey has no counterpart, nor Illinois nor Massachusetts, nor many others of the great areas where congested housing underscores the necessity for public play space. What then?

Of course, there is the church which might conceivably feel called upon to answer the question. But by and large, church people have a place to play. Hundreds of Protestant churches practically close down in the summer because their membership is off on vacation, seeking the woods, the lakes, the mountains, the dunes, the seashores which cater, intentionally or otherwise, to "qualified Christian membership." But then, Protestants can scarcely be blamed for their indifference because they are inured to

qualified Christian membership. Besides, a church member is so many other things at the same time he is a church member. He may also be a business man, a club member, a voter, a reader of newspapers and a former of public opinion. In these other capacities he sometimes lets his qualified Christian self down, especially when he is operating collectively.

For instance, most church-connected colleges which see themselves in any danger of a Jewish influx have a fixed quota for Jewish admissions. They are not advertised as such but are strictly adhered to. "You know how it is, you let in a few and the place is soon overrun." "Do you want the Jews to take over?" "Why should Christians run a school for Jews? Let them run their own schools." It's a problem, as any college administrator can testify.

Country clubs, too guard their membership. "You have to draw the line somewhere."

Churches are more broad-minded. A Jew may go into almost any Protestant church to worship, if he wants to. No one is likely to invite him, and certainly—if he is a stranger—few people are likely to invite him home to dinner. But public worship is free to all. To all the whites. To be sure, if you are a colored boy in a CCC camp in any one of several beautiful towns in western Illinois—try to get yourself invited into a Protestant church for public worship. Except the Church of God.

But for goodness' sake, why stew about qualified Christian membership in lakes and churches in these days when the world is at war? We have more important things to absorb our attention. Qualified Christian membership has no relationship to the great struggle of democracy vs. totalitarianism. Or at least only about as much relationship as an acorn has to an oak. A squirrel can splinter an acorn when he sets his teeth into it. But what are his chances of splintering an oak? However, summer is no time to go lyrical on these engineering problems. But just when *is* the time?

JEWISH FRIENDS OF BEETHOVEN

By PAUL NETTL

BEETHOVEN might be called the product of the new era which supported the ideas of the French Revolution and considered the wants of the middle-class citizens. The artist's emancipation from the dictates of the nobility and the church shows clearly in his music. The eternal desire for liberty runs through Beethoven's compositions, particularly in his "Egmont" music, his "Fidelio" and his "Eroica," the symphony which was originally dedicated to Bonaparte. When Beethoven received the news that Napoleon had proclaimed himself Emperor, he tore the dedication page from his manuscript; but this music expresses the triumphant joy of newly acquired liberty, and the pride of possessing a free will. This feeling runs through the brilliance of the melodic structure, the instrumentation and the dignified architecture of the symphonic form.

A personality like Beethoven would obviously be tolerant towards all races and religious convictions. He had many Jewish friends, too numerous to be listed individually.

The circle of Viennese bankers played an important part in his history. Beethoven was always in financial difficulties. At that time practically all Viennese bankers were Jews. The head of the firm of Arnstein and Eskeles, Daniel Bernhard Eskeles, not only frequently invited Beethoven to musical parties, but considered seriously giving a position to the unfortunate nephew of the great musician, Karl van Beethoven. Marie Eskeles, later the Countess Wimpfen, was one of the best interpreters of Beethoven's works living in Vienna. It was she who received the famous eleven bars composed to Goethe's words: "Let man be noble, helpful and good." (*Edel sei der Mensch, hilfreich und gut.*) This expressed the character of the high-minded woman. A second banker, Josef Henikstein, whose father had been Henik, was also Beethoven's close friend. When a grand piano was presented to Beethoven in England in 1818, the Henikstein firm volunteered to transport the instrument to Vienna free of charge. Their frequent loans to Beethoven are mentioned in his letters. Geymueller was another helpful Jewish banker. Raimund Wetzlar, whose father was one of the founders of the Seitenstettener

Synagogue, offered his country home in Schoenbrunn for the competitive piano playing of Beethoven and the famous virtuoso, Woelfl.

The colored violinist, Bridgetower, to whom Beethoven originally dedicated the famous Kreutzer Sonata, was recommended by the great master to the Baron Wetzlar.

Beethoven enjoyed very friendly relations with contemporary Jewish artists. The Jewish composer Ferdinand Hiller visited Beethoven at the age of 15. The great musician was ill and near his death, but he left his bed to see the boy. When the wonder-child Ignaz Moscheles visited the master at the age of 16 he was received with great kindness, and when he returned to Vienna in 1823 from his newly adopted English home, Beethoven lent him his new Broadwood piano. Moscheles, on the other hand, was instrumental in obtaining a loan for Beethoven from the Eskeles firm.

I should also like to mention Jacob Liebmann Becr, the famous opera composer known as Meyerbeer. He arrived in Vienna during the Vienna Congress, at which time the large battle piece, "Die Schlacht bei Victoria," by Beethoven, was performed in commemoration of the victory of the English over the French in Spain. Meyerbeer had charge of the thunder machine, but he furnished too much "thunder" and thereby incurred the displeasure of the composer. The Jewish merchant and lawyer, Ignaz Jeitteles, was one of Beethoven's best friends. They had many pleasant conversations in the Vienna restaurant Zum Seitenhof, where Beethoven was accustomed to dine. Jeitteles, an esthete and author, enjoyed the company of the great composer almost exclusively at this time, for Beethoven's mind was again full of a new opera project, "Bacchus," for which Jeitteles wanted to write the libretto. The cousin of this man, Dr. Alois Jeitteles, a physician from Bruenn, is very important in the composer's life, for it was he who, in 1816, wrote the words for one of his most profound and beautiful compositions, the song cycle, "An die Geliebte." The poet's verses expressed Beethoven's longing for romantic love with great delicacy of feeling. For

Beethoven love was a distant shore, to be viewed from afar but never to be reached. How well the Czech Jewish writer described this great gulf! It was not only the lyrical quality of this young man's writing which attracted Beethoven. His courageous character aroused his admiration. We are told that Dr. Jeitteles faced the cholera epidemic in Bruenn with surprising fearlessness. Patients were dying in great numbers, but Dr. Jeitteles set up his own bed in the center of the room, not avoiding even the most menial tasks, such as scrubbing the floors. He was a shining example of selfless charity—a true hero for Beethoven.

It is not generally known that Beethoven thought of writing a cantata for the Jewish Temple. He was invited to compose this work on the occasion of the dedication of the Seitenstetten Synagogue in 1825, but the plan was not carried out.

THE UNCONSCIONABLE PUBLIC TASTE

THE self-constituted committee of Senators investigating the motion-picture industry would have us discard the popular notion that movies are produced with an eye on the box office. Heretofore that has been the chief complaint against them—that they were "commercial," that they played down to the public, subverted the taste of the intelligentsia to the moron level. Now they are producing pictures that tend to "create interventionist sentiment," but the "investigating" Senators, in which term we do not include Senator McFarland, would have it that public demand has nought to do with their choice. Whether or not the producers have now eschewed the usual commercial criteria, they seem to have gauged public demand remarkably accurately, if best-seller book lists, measures of public taste in an analogous field, may be admitted in evidence.

In case the Senators should take to heart Mr. Willkie's suggestion that it would be as logical to investigate book publishers as motion-picture producers, it should be made clear that best-seller lists represent the choice of readers.

—From the N. Y. Herald-Tribune

MYRA HESS HEALS LONDON'S WOUNDS WITH MUSIC

By DAVID EWEN

WHEN the battle of Britain is successfully ended, it will no doubt have been won not only by a courageous army, navy and air-force but by an equally heroic civilian population. Those who are called upon to serve their country in a manner other than that in actual combat are not necessarily the lesser heroes of the war; each one in England fights the Nazi enemy in his own way.

Some day, for example, it will be possible to evaluate more accurately than now the significance of the role being performed by that extraordinary English woman and musician, Myra Hess, a Jewess. But even today it must be obvious that her contribution is no negligible one. Her story is, perhaps, less dramatic than that of a lonely aviator directing his bombing plane over enemy territory. But her story, nevertheless, is of truly heroic stature.

When the war first broke out in Europe in September of 1939, Myra Hess was urged by British officials not to cancel her contracted extensive American tour. They felt that an artist like Myra Hess, whose personal appeal in America was enormous, could do yeoman service as a spokesman for Britain's cause. Other English artists were being sent here for a similar purpose: to create, through their personal magnetism and the eloquence of their art, a stronger bond between the two English-speaking democracies.

But Myra Hess could not be convinced that her duty as an English-woman rested in America. War-torn England, she knew, would need the solace and inspiration of great music more than ever before. It would, of course, have been safer (and indescribably more pleasant) for a sensitive artist to concertize in the United States, separated from suffering and death by three thousand miles of ocean. But Myra Hess was not thinking of personal safety. Gentle and soft-spoken, she can also, at the proper occasion, reveal a strength of will that will not accept defeat. I have, at different times, seen her at moments of decision—her bright eyes intense, the muscles of her face taut. Thus must she have made what was probably the greatest decision of her life, and met it firmly: She would take an

active part in the life and death struggle of her native land regardless of consequences. Determinedly, she went from one government official to the next, from one government bureau to the next, pulled wires, cajoled, begged, demanded that her American tour be permitted to be cancelled. She wanted to fight for England in her own way.

And her own way was through music.

Eventually her perseverance won out, and she received official approval to remain in England. Before the first English troops crossed the channel into France, she inaugurated a daily concert at noon in the cupola of the National Gallery in London. She had in mind a sort of sanctuary of great art in which the gruesome realities of modern warfare would not enter; a refuge for war-exhausted Londoners; a bomb-proof shelter of the human spirit.

At one of her first concerts, she made her aim clear in a forthright and brief speech to her audience: "I want to keep this little oasis of peace going in the heart of London, and although we may be a small community, the principle of not being deterred by those evil forces is important."

At first her concerts consisted solely of piano recitals. Then, as these noonday events began to attract capacity audiences, who found them a soothing escape, she expanded the programs to include other artists besides herself, in an ambitious repertoire of great chamber-music works. The great German masterpieces were not to be boycotted; on her programs Bach, Beethoven and Brahms appeared together with the English and French composers. For if Myra Hess is true to her native country, she is equally true to her artistic conscience.

When the air *blitzkrieg* descended on London in all its fury, it was thought regretfully by many London music-lovers that now, surely, the Hess concerts would be brought to an end. But this sensitive woman—who in normal times could be reduced to tears at the sight of ugliness—would not give up. She arranged the construction of an underground shelter

below the National Gallery to which she now transferred her concerts; that was her only concession to the dangers of the war. But to abandon London because it had now become a scene of danger never once entered her thoughts. Her work must go on. Each day, punctually at eleven thirty in the morning, she could be seen making her way through the wreckage and havoc inflicted by the Nazi bombing planes of the preceding night, walking briskly from her home to the nearby National Gallery, where she had an appointment with her fellow Londoners. And each day these victims of Hitler's barbarism, their nerves strained by the shattering air attack of the night before, their bodies exhausted by the work since dawn of assisting in putting out fires and clearing wreckage, their spirits depressed at the sight of the dead and the wounded, would make their way at noon to the underground auditorium of the National Gallery, there to hear the music of the ages. It has been estimated that, in almost eighteen months of uninterrupted concerts, more than 200,000 people were in attendance to hear some thousand different musicians performing an extensive repertoire for small combinations of instruments. None of the artists who participated at these concerts would accept any compensation for their services; the small admission charge was used by Mrs. Hess as a permanent fund with which to assist musicians in England who were impoverished by the war.

It is, of course, not possible to measure the extent to which these concerts have contributed to the high and uncrushable morale of London during the present crisis. But their capacity audiences suggests rather strongly that the part is no small one. When, in 1936, the late King George V conferred on Myra Hess the appointment of Commander of the Order of the British Empire (his last official act) he did so because of her indisputable position as an English musician. When, as recently as last June, King George VI bestowed on her the highest honor which can be given to a

Continued on page 30

THE NEWS OF THE MONTH

By LESTER LYONS

ANTI-Semitic sentiments have finally been displayed openly by Charles A. Lindbergh. He has expressly labeled the Jews as "war agitators." Speaking before an America First rally he said that "The three most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt administration." Mr. Lindbergh stated with respect to the Jews that "their greatest danger to this country lies in their large ownership and influence in our motion pictures, our press, our radio and our government." Stressing the importance of the attitude of the Jews toward the war, he said: "If any one of these groups—the British, the Jewish, or the Administration — stops agitating for war, I believe there will be little danger of our involvement."

Anti-Semitic material sent under the Congressional frank of Representative Hamilton Fish of New York has been received by the Fight for Freedom Committee. The envelope, addressed to the "Fight for Jewdom Committee" contained advertisements of anti-Semitic writings published by William D. Pelley, the notorious Jew-baiter.

President Camacho of Mexico has expressed to Dr. Nahum Goldman, Chairman of the Administrative Committee of the World Jewish Congress, his sympathy toward the oppressed Jews in countries under Nazi domination. The President also looked with favor on the restoration of Palestine as the Jewish National Homeland. He hoped that at the end of the war the Jews will regain the rights taken away from them by the totalitarian states. Dr. Goldman received similar expressions of benevolence from the Prime Minister of Argentina.

A fervent appeal for the eradication of race prejudice was made by Dr. Everett R. Clinchy, at the opening of the Williamstown Institute of Human Relations, of which he is director. Dr. Clinchy, who is also president of the National Conference of Christians and Jews said, "Anti-Semitism will be feared as a bubonic plague, as soon as Christians are educated about the effects on Christians of hate and pagan hysterias."

British leaders of Jewry have abandoned their original idea of sending a delegation to Russia to survey the possibilities of relief for Jews there. Because the Polish and Russian governments have taken measures to furnish relief to Polish Jews in Russia, it was deemed advisable to await the outcome of such action.

BRITISH JEWS TO HAVE OFFICIAL PERIODICAL

For the first time in their history, the Jews of Great Britain will have an official publication. Chief Rabbi Joseph H. Hertz and a special editor appointed by the Board of Jewish Deputies will control the periodical. The publication, which will contain bulletins dealing with Jewish life in wartime, will be recognized by the British Government as an official Jewish organ.

The Hillel Foundations, which serve to meet the Jewish social and cultural needs of Jewish college students, have been steadily increasing in number. At present the Foundations and their affiliates aggregate sixty. Over 32,000 Jewish students are reached by them.

Under Nazi pressure, the government of Greece has decided to confiscate the property of all Greek Jews. The asserted ground of such action is that the Jews were chiefly responsible for Greece's entry into the war and for the ensuing catastrophe.

A decree issued by the government of Hungary requires over 120,000 Jews to leave the country. All naturalized Jews as well as their children born in Hungary are to be deported to Poland . . . Jews have been unable to purchase bread in Poland since July. Potatoes, where available, have taken the place of bread. The cut in food rations has resulted in starvation and epidemics in the ghettos . . . In Bessarabia, 1,750 Jews were arrested as "Russian spies" . . . The International Red Cross states that Germany has singled out Russian-Jewish

soldiers for harsh treatment, in violation of international law.

A Jewish Bible Society has been formed in Haifa to promote study and research into the Scriptures . . . Last month, during Tisha B'Ab, 10,000 Jews gathered at the Wailing Wall in Jerusalem, where they prayed for the security of Palestine . . . Since October, 1940, the Jewish National Fund has acquired 22,869 dunams of land in Palestine.

A Socialist paper in Hungary reveals that Nazis in that country print Communist leaflets which they later "find" on Jews. In this manner they "prove" that the Jews are against the government. On the basis of such "proof" the police raid Jewish homes and arrest hundreds of Jews.

An epidemic of typhus in Roumania is being blamed on the Jews. The Roumanian press has urged that the Jews be confined to ghettos in order to segregate the disease . . . In Bessarabia and Bukovina, Jewish ritual slaughtering has been prohibited. . . . Under orders from the Nazi military authorities, the Balkan states are eliminating from public libraries all books by Jewish authors . . . All bank deposits of Jews in Yugoslavia have been confiscated by the Nazi military rulers.

Sympathy for the plight of the Jews in Polish ghettos and praise of the valiant efforts of the Jews against the Nazis were featured in a special radio broadcast from Moscow. The broadcast disclosed that an illegal anti-Nazi paper is being published in Yiddish in the Warsaw ghetto. Appeal

GOEBBELS IN JAPAN

Japan's first anti-Jewish association was recently formed by Japanese nationalists under the leadership of a former premier. Anti-Semitism and anti-espionage are to be combined in one campaign by the organization. The proposed slogan of the group is "Jews are the enemies of the world."

was made to other peoples persecuted by the Nazis to follow the brave example of the Jews. Heroic exploits of the Jews in the war have also been broadcast.

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All Jews in Germany over six years of age are now required to wear a large yellow star of David bearing the word "Jew." They will not be able to leave the areas they live in without permission. They are also forbidden to wear any orders or decorations.

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Following negotiations with the Jewish Agency, the Palestine government has arranged for stronger measures in defense of Jewish settlements. A considerable increase in the Jewish police force in the settlements is being provided for. In various parts of the country 23 training centers have been established, where young Jews are undergoing thorough training for service as police.

A majority of the able-bodied Jews left in Belgrade after its occupation by the Nazis have been conscripted into forced labor battalions for work in the provinces. They receive no food or pay, and are dependent on relief organizations for their most elementary needs . . . In Slovakia, Jews sent into labor camps will, after the expiration of their period of forced labor, be handed over as laborers to the families of mobilized soldiers . . . In Bulgaria, Jewish foreigners are also impressed into forced labor service.

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Danzig, which once had a thriving community of Jews, now is free of them. Recently 400 Jews, the last remaining Jews in that city, were expelled. Deprived of all their possessions except some clothing and bedding, they were put on board a ship

—E. N. R.

The Nazis are planning to send Polish Jews to the French colony of Madagascar. Jews are already being registered for this purpose. The Vichy government has agreed to allow the first 5,000 Jews to settle there, to be employed in public works.

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The "V" movement has penetrated the Jewish ghettos in Poland. The Jews have, however, converted it into an "N" movement, because of the first letter of the Hebrew word "Nitzochon," meaning victory. This letter, which has frequently appeared on walls and pavements in the ghettos, has helped to keep up the spirit of the down-trodden Jews.

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The Roumanian government has ordered all synagogues to be closed for the duration of the war. The reason given for this measure is that the authorities cannot permit considerable numbers of "disloyal" people to congregate.

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A popular torture adopted by the Nazis in Holland is the "Arctic foot-bath." Jews punished with this treatment are required to stand barefoot for hours in a bath of ice-cold water, with outstretched arms, ice being added to the bath from time to time.

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The German government has offered prizes of 10,000 marks, 6,000 marks, and 3,000 marks for the best placards exemplifying the proposition that Communism is a product of the aim of Jewry to "dominate" the world. The entry winning first prize will be translated into 22 languages.

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The Nazi press is playing up prominently a pamphlet published in New York said to demand sterilization of all Germans after the war. The papers say that "it is an open secret in New York Jewish literary circles that President Roosevelt personally inspired and dictated the book." The publication of this booklet is given as a reason by the authorities of Hanover, Germany, for the eviction of all Jews from their homes in that city on 24 hours' notice. These Jews were herded into the mortuary hall of the Jewish cemetery. The order of eviction further provided for the sale of all their property, the proceeds to be turned over to them "at a given time."

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The Nazis have attempted to revive in the Ukraine a blood libel against

UNITY AT ZIONIST CONVENTION

THE Zionist Convention at Cincinnati began stormily and ended in peace and amity. The threat of a long drawn-out struggle was eliminated when the leading members of the opposition withdrew from what seemed to promise a split in the Zionist Organization. The critical question was a resolution offered by the retiring President, Mr. E. L. Kaufmann, of Washington, that all funds be placed directly under control of the Z. O. A. This proposal was sponsored by the Administration forces and fought by the opposition. Fortunately, all the fighting was done in caucus rooms and at group meetings, and when Louis Lipsky, the leader of the opposition, refused to oppose this measure, it was passed unanimously by a meek assembly.

Another important step taken was the proposal to have Palestine benefit from the American Lease-Lend. The Churchill-Roosevelt meeting was criticized because nothing had been said of the plight of the Jew nor of the amelioration of his condition when a favorable peace came.

A resolution was adopted to participate in the "Land for Victory" campaign, proclaimed in celebration of the 40th anniversary of the Jewish National Fund. This resolution placed the responsibility on the Z. O. A. for the contribution to the J. N.



Judge Louis E. Levinthal

F. of a sum sufficient to acquire 10,000 dunams of land. It was also understood that the final objective would be 40,000 dunams, which the J.N.F. will strive to raise among the Jews of the U. S. A.

Judge Louis E. Levinthal, of Philadelphia, brother of Rabbi Israel H. Levinthal, was elected President of the Z.O.A. to succeed Mr. Kaufmann. Judge Levinthal is an ardent Zionist. In his opening address the new President said: "I renew my pledge to dedicate my efforts to make Zionism the major concern of Jewish life in America, with the united support of all Jews."

NEILAH

By I. L. PEREZ

Translated from the Hebrew by ELIAS N. RABINOWITZ

THE Gentile with the lame leg enters the synagogue and kindles fresh candles in the hanging candelabra and in the receptacles on the reading desks. The white-clad audience cease their sighs and murmurs. Those resting in the vestibule now return to their places. Those seated rise.

"*Yisgadal*—" a prolonged yis-gadal is pronounced by the hoarse cantor.

The men hastily envelop themselves in their prayer shawls. From the women's gallery there breaks forth a terrific wailing. Furiously the men pound upon their desks to quiet the women, but without result.

"*Shmeh Rabboh*—" thunders the cantor. Then men are stirred; they in turn raise their voices; together with the choir they drown out the sobbing of the women.

Neilah. The gates of heaven are open, but soon will be closed. The gates of prayer will be locked. Make haste, O ye Jews. For if not now, when? And the *Shmono-Esre* of the *Neilah* is drenched with hot tears, with scalding tears.

"*Uvechen ten Pachdeche* . . . and, therefore, O Lord our God, impose thine awe," they utter loudly, some quickly, some slowly. Little by little, the members of the congregation complete their prayers; some remain standing in their places; others, too weak from the long fast, are seated. The cantor is waiting to resume, but he dare not; for still the voice of Chaim Ber is heard distinctly in plaintive prayer and complaint. The sexton is eager to still his voice by pounding on the reader's desk, but he, however, is restrained by Yonah Wolf, the most influential member of the House of Prayer; a relative of Chaim Ber. "Have patience with him," says he, "for his troubles are many. 'Many mouths to feed, but little sustenance.'"

And Chaim Ber continues to sob. "And why should ye perish, ye unfortunate lambs. Why should ye perish? O Master of the Universe, the children are afflicted with a chronic

cough. Also my wife Rachel is ill, though she tries to hide her pain."

At last, the voice of Chaim Ber is quieted and the voice of the cantor is heard. Some men sitting restfully on their benches are accompanying the cantor, some few, however, are standing in silent sorrowful prayer, pressing their hot temples against the cool wall. Chaim Ber is among them. In a moment the gates of heaven, the gates of prayer, will be closed; every second is more precious than fine gold. In a short moment, the time will be over. In Chaim Ber's soul, there is still stored up much grief, much weeping.

Yet but a short decade ago this man of many tears was an unusually happy and cheerful person. In those days he used to raise his voice merely to make himself heard by his young wife in the women's gallery. Then he was a young man in the prime of his life. His *talith* was new, his *kittel* was new. On his *talith* was a double sil-

the Jews long since exploded as a myth. They are calling on the Ukrainians to avenge the blood of a boy said by them to have been murdered by the Jews for ritual purposes a few years before the first World War. A Jew, Mendel Beilis, who had then been accused of this murder, was acquitted by a Russian jury after a trial that received world-wide attention. The Nazis conveniently refrain from referring to the documentary evidence which showed that the libel had been instigated by anti-Semitic groups for political purposes.

A secret anti-Nazi organization has been formed in Belgium, which is sabotaging Nazi war efforts and helping to furnish food and clothing to persecuted Jews. In some instances the members have been able to rescue Jews and non-Jews arrested by the Nazis.

The London Board of Schechita, under whose authority kosher meat and poultry is sold by dealers, has decided that any licensee of the Board convicted of the offense of over-charg-

ing would be subject to the immediate revocation of his license by the Board.

Captain A. H. M. Ramsay, interned member of Parliament and a notorious anti-Semite, was roundly denounced as a Fifth Columnist by an English court in a libel action brought by Ramsay against the London *Times* on the ground that the paper had charged him with treason. Although the court awarded him nominal charges, it declared that Ramsay "was disloyal in heart and soul to our King, our Government, and our people." The court found that Ramsay had been zealous in disseminating anti-Semitic propaganda and in forming a secret anti-Judaic society, the Right Club, one of whose members was "Lord Haw-Haw." The judge stated his disbelief "that any man outside a lunatic asylum could persuade himself of the view expressed by Ramsay that the war was run by the Jews for the Jews and in the interest of the Jews."

Jews are now being hired for the first time by a number of large New

York corporations, according to a report by Mrs. Frieda S. Miller, New York State Industrial Commissioner, who has been surveying discrimination in employment. Pressure from the government and defense necessities have caused these companies to modify their former discriminatory policies.

Discussions with the Soviet authorities in London on the question of the position of the Zionist movement in the Soviet Union and the future of Zionist refugees in Soviet territory have been initiated by the Administrative Committee of the New Zionist Organization. A. Abrahams and N. Lewin are taking part in the discussions on behalf of the N.Z.O.

Richard Law, British Foreign Under Secretary, has revealed that negotiations are in progress for the exchange of internee women, children and old men in Palestine and Germany respectively, and that the lists of persons to be exchanged are in course of preparation.

ver ornament. He had a sparkling ceremonial girdle. On his head was a fine skull-cap. On his feet were warm felt slippers which Rachel herself had made to prevent him from catching a cold as he stood shoeless in the synagogue on Yom Kippur. Then he was not awed by the Day of Judgment. In a pleasant and confident mood, not in a serious mood, he averred that the Holy One, Blessed Be He, was well disposed towards his creatures. He overlooked many slight misdemeanors. "Why worry?" he thought to himself. "My sins are small. The fast washes away our trespasses. Yom Kippur atones for our sins."

Times change, conditions change. Now Chaim Ber does not smile, does not sing, but he weeps aloud or in silence. Now he recognizes his sins. Undoubtedly, he has sins, great and mighty sins. Perhaps he himself does not know all his sins. But the Holy One does know, for He is the Witness and He is the Judge. "O Master of the Universe, Master of the Universe," Chaim Ber intones.

While the cantor recites the repetition of the *Shmoneh Esre* in a loud voice, Chaim Ber again directs his thoughts to the prayer: "When Thou makest the dominion of arrogance to pass away from the earth . . ." It is evident that Chaim Ber desires that the officials and the judges of his town desist from prosecuting him for his long overdue taxes. But this is immaterial. For what can they do to him? His house has long since been sold. Even his bed-clothes are gone. He may, if he were so inclined, even jeer at the officers of the law.

"And the memory of our fathers . . ." Chaim Ber remembers that his father was an upright Jew. His father-in-law was a distinguished scribe. "And the memory of Messiah, the son of David . . ." Chaim Ber is no skeptic. He awaits the coming of the Messiah daily. But in his present circumstances, his most earnest prayer is that he and his Rachel and his seven children might not die of starvation. Sustenance first, O Master of the Universe. Afterwards, may the Messiah come.

Weakly he mutters to himself, "What I desire now is a simple livelihood." He blames himself for having devoted his best years to worthless schemes. He blames himself for having wasted his dowry. After he left the house of his father-in-law he

could have engaged in some form of trade, he could have invested his money in some stable pursuit. But no. Ever since his boyhood days he was interested in some bright scheme or other. This tendency to scheming and invention gave him some distinction when he was young, but led to his destruction in later days. His first venture was the purchase of the right to sell a new soap that removed stains from clothing. He invested all his money, but there were no purchasers for his soap. He tried to peddle it on the road, but when he returned home he had neither soap nor money. Rachel, his wife, sold all her jewels to give him an opportunity to start all over again. New schemes cropped up, new ventures to lose the little he had. His latest plan was to manufacture fruit-juices. This was his worthless business at this time.

The year when Chaim Ber started to sell his fruit juices the fruit crop was good. The trees in the orchards surrounding the town were so weighted down with apples, pears and plums that it was necessary to buttress the branches with poles. Chaim Ber expected to become rich. "I will buy the fruit cheaply," said Chaim Ber, "and when it will be hot everyone will drink the juices." Chaim Ber reckoned falsely. Everyone ate the fruit and disregarded his juices. Only on special holidays were there any calls for his product. In the winter the juices were ignored altogether.

"Master of the Universe," Chaim Ber cries, "may this year be blessed with whatever it be but not with fruit." But his sad thoughts are interrupted by the cantor's intonation of the hymn "Open Thou Thy gates, O Lord. . ."

In contrast to Chaim Ber's prayer is the prayer of Yoneh Wolf, the gardener. He also stands on his feet all day long, he also becomes ecstatic in his prayer, he also strikes the wall with his fist and stamps on the floor in excitement. But while Chaim Ber weeps and pleads before his Father in Heaven as a child before his mother, seeking but a slice of bread, Yoneh Wolf literally dances before the Almighty. Instead of begging for favors he expresses his thanks for the blessings and kindnesses bestowed upon him. For the last six years he has been renting gardens and orchards from various landlords, and year by year he has become richer. His main emphasis is on the passages, "Remem-

ber us," "seal us for life." One of his sons is ill. Not seriously, it is true, but it is a matter which may affect his matrimonial chances. His ailment is a growth between his lip and nose, which has proven difficult to heal. "Seal us unto life," mutters Yoneh Wolf. "May my son live, may my jewel live, may he outlive me."

The complaints of Chaim Ber reaches Yoneh's ears. He never has loved Chaim Ber. In his youth, Chaim Ber was the cause of all his beatings and all the insults he bore from parents and teachers. Chaim Ber knew his lessons and he did not. Chaim Ber was a comely and graceful lad, while Yoneh Wolf was ugly and uncouth. Chaim Ber was handy in many ways, while he was not "able to chase the cat from under the oven." They used to reprove him: "Be like Chaim Ber, take a lesson from Chaim Ber." For this reason he once struck Chaim Ber on the jaw during the sermon on the Great Sabbath, the Sabbath before Passover, so that all might know that Chaim Ber was not so holy and exalted. So that all might know that Yoneh Wolf was able to beat Chaim Ber.

But suddenly there was awakened in Yoneh Wolf's heart pity for Chaim Ber. Chaim Ber had not done all these things spitefully. It was not his fault. "Forgive him, O Lord, for the many injuries inflicted upon me. I shall pray to Thee in a loud voice and I shall present Thee with a thicker wax candle . . . Master of the Universe, if I find favor in Thine eyes, I and my wife and my children, if I am blessed with the merit of our Fathers, with the merit of Thy Commandments and good deeds, send a perfect cure for my son. May the apples in my orchard grow as large as pomegranates, may Thy sons satisfy their thirst with my apples, may the juice of my apples drip into their mouths like an everlasting fountain. And do not forget Chaim Ber. Let him sell a little of his fruit-juices."

And when he left the synagogue, he met Chaim Ber. "A good year to you, may the Lord grant you his blessings," said Yoneh Wolf. "Also to you," responded Chaim Ber in a weary voice. "May there be for both of us a release from trouble. God grant this."

And they separated, each man going in his own direction.

BROOKLYN JEWISH CENTER ACTIVITIES

From Our Rabbi

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. May we behold in the coming year, a triumph of democracy that shall bring peace and justice to all nations of the world. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

From the Officers

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution

and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
David Goodstein, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Isador Lowenfeld, *Pres.*
Mrs. I. Wiener, *Secretary*

From the Administrative Director

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

Late Friday Night Lecture Services to Be Resumed October 24th

Our late Friday evening lecture services will reopen for the season immediately after completion of all the holidays, on the Sabbath of Parsha Noach, Friday evening, October 24th. Rabbi Levinthal has arranged an important series of topics that he will discuss before the congregation during the coming season.

As in the past, he will also be privileged to present a number of outstanding speakers who will visit us during the season and occupy our pulpit. We are confident that the Friday evening lectures will this year, as in the past, prove their great hold upon the members and their friends in our community.

Rabbi Lewittes to Take Charge of Children's Congregation

The Junior Congregation which is one of the most important features of the Center activities, is happy to announce that Rabbi Mordecai Lewittes will from now on, assume the leadership of that activity. He will be assisted in this important work by the entire teaching staff of our Hebrew School.

Rabbi Lewittes has already met the teachers and the officers of the Junior Congregation and they have jointly worked out plans that will greatly improve the usefulness and the attractiveness of the children's services. We trust that the members of our Center will avail themselves of this fine opportunity that is now offered to acquaint their children with the beauty and richness of our synagogue services, and see to it that their children attend the Junior Congregation every Sabbath morning.

Final Call For Holiday Seats

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

Personal

Best wishes for a speedy convalescence are extended to Mr. Benjamin Hirsh who is recovering from an operation.

ROSH HASHONAH SERVICES

THE services for Rosh Hashonah will be held on Sunday and Monday evenings, Sept. 21st and 22nd at 7:00 o'clock and on Monday and Tuesday mornings, September 22nd and 23rd at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on "The Voices that Resound Throughout the World." The subject of the second day's sermon is "To Thine Own Self Be True." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be

closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. Moshe Steinberg. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Tuesday evening, September 30th at 5:30. Rabbi Levinthal will preach on the subject, "Where Is God?" The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Wednesday morning, the subject of Dr. Levinthal's sermon will be "The Jewish Victory Campaign." Yizkor services will be held on Wednesday morning at 10:45 o'clock. The sermon will be preached immediately after the service.

THE CENTER BULLETIN BOARD

ANNUAL MOTHER - DAUGHTER LUNCHEON and FASHION SHOW

given by

THE SISTERHOOD

Wednesday, October
29th at 12 Noon

Subscription \$1.75

Proceeds to Sisterhood Charity Fund

Oppenheim Collins
FULTON STREET - BROOKLYN

will present

A FASHION FIESTA

with the Famous JOHN POWERS Models and the CANOVER COVER GIRLS
—wearing the fashions for every hour of your day.

MRS. MORTON KLINGHOFFER, Chairman — MRS. ARNOLD GOTTLIEB, Co-Chairman

ADVANCE NOTICE

The Famous Center Music Festival at the Metropolitan Opera House will be held on Sunday evening Dec. 14th.

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 11 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

Saturday

Men 8 p.m. to 11 p.m.

Sunday and Legal Holidays

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

GOOD NEWS to WOMEN

Would you like to learn to play

BADMINTON

SHUFFLEBOARD

PADDLE TENNIS

The new season in the gymnasium holds all these new treats for you—plus the usual

PING PONG

HANDBALL

HOT ROOM

BASKETBALL

SWIMMING

STEAMROOM

REDUCING MACHINE

Take advantage of all these facilities—Come down to the gymnasium—join in the fun—learn to play these games and get rid of that excess weight!

DOROTHY MANDELBAUM
Women's Gym Instructor

Center Clubs

The Center Clubs will resume their activities beginning Saturday night, October 4. The clubs are free to children of Center members and to students of the Center Academy, Hebrew School and Sunday School. The following clubs will be organized for the current season:

Junior League — Young men and women of college age. Meets every Thursday night.

Inta-League—Boys up to 18; girls up to 17. Meets every Wednesday night.

Shomrim—Boys up to 16. Athletic, social and cultural. Meets Saturday night.

Center Girls—(up to 15). Social and cultural. Meets Saturday night.

Tsofim—Boys from 13-14½. Athletic and cultural. Meets every Saturday night.

Maccabees — Boys up to 13. Athletic, cultural, games. Meets Saturday night.

Vivalets—Girls up to 13. Arts and crafts, social, cultural. Meets Saturday night.

Candle-Lites—Girls up to 11. Arts and crafts, games. Meets every Saturday night.

Two dramatic groups are being formed, one for those above 14 and one for those less than 14. The dramatic groups will meet on Wednesday afternoon. There is a special fee of \$2.50 for the winter semester for the dramatic group.

The clubs are under the direction of expert leaders.

Sunday School Notes

The Sunday School held its first session of the season on Sunday, September 14th. The curriculum includes history, Bible, current events, customs and ceremonies, Palestinian singing and dancing and Jewish arts and crafts. In addition to the regular classes there is a kindergarten class for children between the ages of 4 and 6. Special rapid advance classes have been arranged for older girls. The faculty consists of the following:

Principal — Rabbi Mordecai H. Lewittes.

Graduation—Mr. Irwin Rubin.

7th Grade—Mr. Sidney Wiener.

6th Grade—Mr. Dideon Goldberg.

5th Grade—Mr. Leroy Lowenfeld.

4th Grade—Miss Phoebe Honig.

3rd Grade—Miss Laura Sorscher.

3rd Grade—Mr. Arthur Feinberg.

2nd Grade—Miss Doris Stark.

1st Grade—Miss Doris Feinberg.
Kindergarten—Miss Sarah Rosenberg.

Music—Rev. Samuel Kantor, Miss Irene Kantor.

Secretary—Miss Berenica Grayzel.

Office—Martin Feinberg.

Classes on September 21st will begin at 10 o'clock promptly. New students are to report to the Beth-Hamedrash. The Sunday School is free for children of Center members; there is a fee of \$10 a year for children of non-members.

Consecration Class to Hold First Session Sunday, September 28th

This year's Consecration Class will be formally organized and will hold its first session on Sunday morning, September 28, at 10 o'clock promptly. Girls who wish to enroll in that class may do so this coming Sunday morning in our school office on the third floor of our Center. Information about the requirements for entry may be secured from the secretary of our school, Miss Grayzel.

Afternoon Hebrew School Now In Session

The afternoon Hebrew School has already commenced its work for the coming season and we are happy to report a substantial number of new pupils who have been registered for this term. Because of the holidays, the committee has extended the time of registration for new pupils and we earnestly urge the members who have children of school age to please enroll them as early as possible.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. and Mrs. Louis Brenner in memory of their parents.

Mr. Benjamin Kaplan on the occasion of the marriage of his daughter Gertrude, to Mr. Bennett M. Ber-
man on June 14th.

Mr. and Mrs. Charles Safier in honor of the wedding of their son Arthur, to Miss Rita Korenvaes on June 22nd.

Mr. and Mrs. Sol Sussman in loving memory of their parents.

Taleisim

Mr. and Mrs. David Halpern in honor of the marriage of their children Betty and Hazel.

Enlarged Edition of Friday Night Service Book Now Published

The members of our Center and all who attend our late Friday night lecture services will be happy to learn that Rabbi Levinthal and Rabbi Israel Goldfarb, the compilers of the book "Song and Praise for Sabbath Eve," which is used at our services, published a new and enlarged edition of that hymn and service book. The new volume contains 24 additional pages, including four new and inspiring English services and almost a dozen new hymns and songs which will delight the worshippers. Some of the new songs adopted have become very popular in Palestine, and a number of them have been especially composed by Rabbi Goldfarb for this edition.

It is hoped that the new edition will be ready for use in our synagogue at the opening of this season's services.

Holiday Gym Schedule

The gymnasium and baths will be closed on Monday and Tuesday, September 22nd and 23rd (Rosh Hashonah). This department will reopen for women, as per the usual schedule, on Wednesday, September 24th at 10 a.m.

Congratulations

Hearty congratulations and best wishes are extended to:

Miss Irene Bush, member of the Center Academy faculty, and teacher in our Institute of Jewish Studies on her marriage to Mr. Charles Steinbock.

Mr. and Mrs. Simon Goldstein of 288 Crown Street on the marriage of their son Albert to Miss Ethel Welber on August 17th and on the engagement of their daughter Helen to Mr. Leo Agranoff.

Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway on the occasion of the engagement of their daughter, Natalie M. Salwen to Mr. Lester Maslow.

Sabbath Services

Kindling of candles at 6:42 o'clock.

Friday evening services at 6:45.

Sabbath services, Parsha Nizabim and Vayelek, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the law.

Mincha services at 6:45 P.M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Chafkin, Herman
Auto Club Unmarried
Res. 393 Bristol St.
Bus. 408 Eastern Parkway

Edelman, Alex
X-Ray Technician Unmarried
Res. 198 Legion St.
Bus. 6th St. and 1st Ave.
Proposed by Al Radutzky

Frieman, Reuben
Knitwear Married
Res. 916 Carroll St.
Bus. 147 W. 35th St.
Proposed by Samuel D. Spector and William L. Kuhn

Goldstein, Leon P.
Advertising Married
Res. 625 Caton Ave.
Bus. 270 Lafayette St.
Proposed by Joseph Goldstein

Harnick, Harry
Dresses Married
Res. 480 Amboy St.
Bus. 213 W. 35th St.

Koch, Lawrence
Boxes Unmarried
Res. 1370 Union St.
Bus. 47-02 - 31st Place
Proposed by Louis Koch

Mandell, Murray
Butter & Eggs Unmarried
Res. 975 Washington Ave.
Bus. 317 Greenwich St.

Ross, Dr. George
Dentist Unmarried
Res. 201 Eastern Parkway
Bus. Same
Proposed by David Tannenbaum and Bert Ross

Seyser, Fred
Catering Unmarried
Res. 898 Bushwick Ave.

The following have applied for re-instatement in the Brooklyn Jewish Center:

Horowitz, Ben
Trimings Unmarried
Res. 479 Empire Blvd.
Bus. 65 W. 37th St.

Horwitz, Benjamin M.
Artist Materials Married
Res. 586 Montgomery St.
Bus. 31 W. 21st St.
Proposed by Joseph Goldstein

Korn, Jacob
Married
Res. 290 Empire Blvd.

Bus. 450 Eastern Parkway
Proposed by Herbert Denmark and Sid Gold

Sherman, David A.
Real Estate Married
Res. 597 Lefferts Ave.
Bus. 1450 Broadway
Proposed by Maurice Kozinn

Telsey, Mrs. Florence
Res. 1025 St. Johns Place

Young Folks League

The Young Folks League is pleased to announce that it has completed a successful summer season. The members of the League gathered on the Roof Garden every Tuesday night throughout the summer and enjoyed the various activities of the Center.

The League will resume its fall meetings on Tuesday evening, October 7th at 9 p.m.—Election of officers, dancing and refreshments. — Members of the League are urged to reserve the week-end of October 18-19 in order to attend the Brooklyn Youth Conference of the National Conference of Christians and Jews. Membership in the Y. F. L. is limited to single young men and women of the Center. Those eligible for membership are urged to participate in the activities of the League.

Junior Congregation

The Junior Congregation held its first regular services on Saturday, September 13th. The service was well attended and was marked by excellent singing and maximum participation on the part of the members of the congregation. The officers of the Junior Congregation are:

President—Kenneth Amer.
1st Vice. Pres.—Herbert Kummel.
2nd Vice Pres.—Donald Gribetz.
Secretary—Joseph Newman.

Services during the coming week will be held by Kenneth Amer (Shacharit), I. Wechsler (Torah), Leroy Lowenfeld (Summary of Sedrah), Donald Gribetz (Musaf), Mr. I. Levitats (Sermon).

The Junior Congregation is attended by students and graduates of the Hebrew School, Sunday School and Center Academy. Services begin at 9:30 and all are urged to be prompt.

THE FORUM COMMITTEE

of the

BROOKLYN JEWISH CENTER

Takes pleasure in announcing that

MRS. FRANKLIN D. ROOSEVELT

Will speak on October
20th, opening the 22nd
Season of the Monday
Forums.

*The Lecture will be held in
the Synagogue. All Tickets
will be reserved.*

LAMENT

By JOAN KLINGHOFFER

I FEEL sorry for the universe,
Plunged in darkness and despair,
Brandishing its sword, its fire,
Helpless, though it cries for air.
Swirling in its lust for light
In the caverns of the deep,
Struggling in its teaming fury
'Gainst itself, its breath to keep.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service
at 9:00.

Mincha services at 7:00 P.M.

B. J. C. DIARY

For 5702 (1941-1942)

Published by

The Brooklyn Jewish Center

Copies may be obtained at the Center
office, 667 Eastern Parkway, Brooklyn,
New York at 25c each.

CENTER ACADEMY

of

The Brooklyn Jewish Center

A Progressive School for the
American Jewish Child

Rich Course of Study Including

ART — SCIENCE — MUSIC and
INSTRUCTION IN JEWISH HISTORY
AND IN THE HEBREW LANGUAGE



Open For Registration

Perpetuate the Memory of YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

In the

Synagogue of the Center

All memorial tablets ordered now will
be erected in time for the Yizkor
services. Please communicate with Cen-
ter office for additional information

ENROLLMENT CAMPAIGN for MEMBERSHIP

in the

BROOKLYN JEWISH CENTER

*We appeal to all mem-
bers of the Center to make
every possible endeavor to
enroll their friends, rela-
tives and acquaintances as
members in one of the fin-
est Jewish institutions in
America. Give them an
opportunity to participate
in the cultural, religious
and recreational activities
of the Center.*

The campaign will begin on
October 2nd immediately after
Yom Kippur and will be con-
tinued for the entire month of
October.

Members enrolling now will
have their membership dated
as of January 1, 1942, upon
payment of a full year's dues
at the time of joining.



A STRONG CENTER
MEANS A STRONG
JEWISH GUIDING FORCE

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET

NEW YORK CITY



MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

ROSH HASHONAH GREETINGS

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere wishes for a happy, healthy and prosperous New Year

MR. and MRS.

LOUIS BRENNER

Harriman, New York

Extend their best wishes for the New Year to all the members of the Center, their relatives and friends

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their
friends, relatives and all members of
the Brooklyn Jewish Center

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINthal

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

HARRY MARCUS

Manager of Sears Roebuck & Company

Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous
New Year

HON. and MRS.
IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and
Prosperous New Year

**ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS**



THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Chairman
Board of Trustees

Z. BRANDES, Exec. Director
JOSEPH M. BAUMOL, Rabbi

NEW YEAR GREETINGS

from

MRS. SAMUEL BARNETT
MR. & MRS. HERBERT BARNETT
MR. & MRS. SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.

MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.

JACOB A. FORTUNOFF

AND SONS

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.

PINCUS GLICKMAN

AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. MAX GOLDSTEIN

334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

MR. and MRS.

DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.

MORRIS W. HAFT

AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.

LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.
LEIB LURIE
AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

Extend best wishes for the
New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

DR. & MRS. HENRY PLOTKIN

883 Park Place
extend best wishes for the New Year

Best Wishes for a Happy New Year

MR. and MRS.
ARCHIE POLSKY
135 Eastern Parkway

MR. & MRS. LOUIS POSNER

20 Plaza Street
extend New Year Greetings to all their
friends and relatives

Best Wishes for a Happy New Year

HYMAN RAYFIEL

208 Highland Boulevard
Brooklyn, N. Y.

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
JACOB RUTSTEIN

extend New Year Greetings to their
relatives and friends

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.
MORTY SILVERSTEIN

165 East 19th Street
New Year Greetings to our friends
and all Israel

MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. BARNEY OLCH
of Cities Service Oil Co.

extends to the officers, trustees, directors and
members of the Center sincerest wishes
for a very Happy New Year.

MR. and MRS.
S. MOSKOWITZ
AND SONS

wish their relatives and friends and members
of the Center a Happy and Prosperous
New Year

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY

1503 President Street
Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway
extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

NEW YEAR GREETINGS
from
MR. and MRS.
MILTON J. GOELL
347 New York Avenue

MR. and MRS.
MORRIS DLUGASCH

1304 President Street
wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
MAX GOLDBERG

410 Eastern Parkway
extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL GREENBLATT

41 Eastern Parkway
extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosperous
New Year

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA and RAYMOND

extend to their relatives and friends
their best wishes for a Happy
New Year

Best Wishes for a Happy New Year
from

MR. and MRS.
BENJAMIN MARKOWE
AND DAUGHTERS

510 Lenox Road

Best Wishes for a Happy and
Prosperous New Year

MR. & MRS.
KALMAN I. OSTOW
DR. MORTIMER
EVELYN P. & ESTELLE S.

MR. and MRS.
ISIDORE POLIVNICK

395 Crown St., Brooklyn

Extend New Year's greetings to all
their relatives and friends.

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER
41 Eastern Parkway

extends to his relatives and friends his
best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

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extend their best wishes for a Happy
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extend to their relatives and friends
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wishes for a Happy New Year

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MYRA HESS

Continued from page 10

woman, that of Dame Commander of the British Empire it was because she has also joined the ranks of English heroes.

Myra Hess was born in Hampstead, near London, on February 25, 1890, of Jewish parents. She began to study the piano when she was five years old. At seven, she passed the entrance examinations for Trinity College, London. Subsequent music study took place at the famous Royal Academy in London, where she profited greatly through the teachings of Tobias Matthay.

After a long and careful period of preparation, Myra Hess made her debut in London in 1907. She created a deep impression and was immediately invited to appear as soloist with the London Philharmonic in Beethoven's G-major concerto under Sir Thomas Beecham's direction. This performance established her reputation. She then undertook an extensive European tour. Not until she

was recognized throughout Europe as one of the great pianists of our time, did she essay a visit to America. Her American debut took place when she reached the prime of her career in 1922, and her playing was greeted with rhapsodic praises.

Myra Hess has been ranked as the greatest living woman pianist. Her style has an aristocratic quality; her touch is sensitive; her interpretations—particularly of the classic literature—are scholarly and penetrating; her technical resources are consummate; her tone is beautifully projected. She is called a poet of the keyboard because her extraordinary technique is disciplined and is servant to the thought or mood she is trying to project.

America honors the courage of Myra Hess and will wait until happier and saner days return to this world and make it possible for us once again to enjoy her incomparable art and show her our admiration.

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NEW YORK

The Brooklyn Jewish Center Review

A PRICELESS GIFT FROM HITLER

By ALFRED WERNER

THE JEWS OF LATIN AMERICA

By ERNST SCHWARZ

LESS THAN A BEAST

By JOSEF H. MISCHER

ONE AMERICAN'S CREDO

By FRANK J. VAIL

JEWISH EVENTS REVIEWED

By LESTER LYONS

OCTOBER

1941

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

OCTOBER, 1941—HESHVAN 5702

No. 8

TWO STARS EXTINGUISHED

TWO bright stars that illumined Jewish life throughout the world, and particularly in these days of darkness, have suddenly been extinguished. Menachen Mendle Ussishkin, in Palestine, and Louis D. Brandeis in America, have both been pillars of light guiding Jews everywhere toward lofty purposes.

Both were great, faithful servants of Israel, and both were passionately devoted to Eretz Israel. We, in the Brooklyn Jewish Center, will

have the opportunity to pay fuller tribute, in some measure worthy of their achievements, to both of these immortal Jewish leaders. Here it is but our sad duty to record the depth of our loss, the heavy burden of our sorrow. We feel ourselves orphaned in this dark hour, bereft of the fatherly wisdom and guidance that they bestowed upon all their people. Grief-stricken, we cry out: "My father, my father, the chariots of Israel and the horsemen thereof!"

—I. H. L.

A PORTRAIT OF ELEANOR ROOSEVELT

ON October twentieth Mrs. Eleanor Roosevelt spoke at the Forum of the Brooklyn Jewish Center. As is customary when the Center is host to distinguished guests, a member was sent to Mrs. Roosevelt's home in New York to escort her to the institution. The member was Max Herzfeld, the chairman of the Forum Committee. The *Review* asked Mr. Herzfeld to write his impressions of the half hour he spent with the President's wife, and his account is further evidence of the remarkable character of this lady. Perhaps the biographers of Mrs. Roosevelt will have cause to thank us if we make public here Mr. Herzfeld's description. At any rate, these homey details of a woman whose greatness lies in her wonderful simplicity, in her perpetual concern with the betterment of the world, in her affectionate interest in her neighbors—and her neighbors are all the people of the United States—will help to round out her portrait.

Here are Mr. Herzfeld's notes: "There we were, Mrs. Roosevelt and her friend Miss Cheney, Saul Abelov (another member of the Center), my good wife and myself, chatting informally about matters of no particular importance. Mrs. Roosevelt's friendly

manner makes you forget instantly that you are with the wife of the President. No—you don't forget; you are ever conscious of her dignity and charm. She exudes a warmth that dissipates the restraint and self-consciousness which you anticipated you would be afflicted with. She greets you with an apology for being late, and introduces her son-in-law, John Boettinger, and Miss Cheney, as she would present them to old friends, and then the conversation flows as between intimates. Mrs. Roosevelt talks of her son John's job at Filene's department store, and we all laughed when my wife recalled Mrs. Roosevelt's reaction to her first glass of beer, as related in her autobiography, 'This is My Story.'

"What made us feel so much at ease in the company of this lovely lady? Of course, our feeling was largely the response to her personality. But more than all else was the spirit of our democratic form of government. Had we been with the wife of a ruler of the smallest foreign kingdom we should have been obliged to address her as 'Your Royal Highness,' and we would have been stricken with awe even before we had uttered a word. To me, the son of a Polish immigrant, this half hour has

a meaning not easily describable. The memory of it I shall always cherish.

"It was John Boettinger who answered when I rang the bell at Mrs. Roosevelt's town house on East 65th Street, and he said to me pleadingly: 'You know Anna (his wife) and I don't get much time with Mrs. Roosevelt. Can't you delay your leaving, and give us some more time with her?' After a brief discussion of how long it would take to drive to the Center, he suggested 25 minutes and I insisted on 45 minutes. We compromised on 35 minutes. I spoke of the possibility of getting a ticket for speeding, and Abelov jokingly reminded us that Mrs. Roosevelt's presence wouldn't help, that her son John got his ticket notwithstanding his family background.

"Mrs. Roosevelt readily recalled visiting the Center three years ago, and remembered well Dr. Levinthal's greeting to her. We talked about the Jewish Theological Seminary conference held the previous day, and she told of her interest in ORT (she was thoroughly familiar with the work of this organization), and said she regarded it as one of the most worthwhile causes. She mentioned that she had addressed an ORT gathering in Chicago, and that she was scheduled to speak at an ORT meeting in New York soon.

"And so the talk went on until we reached the Center—it did take 35 minutes—and we were engulfed by a cheering crowd that blocked the street in front of the building and packed the large lobby."

This is Eleanor Roosevelt, this is the First Lady of the Land. It is because she is such a woman that she has earned the love of Americans as perhaps no other President's wife has earned it.

Mrs. Roosevelt is the perfect example of the true American mother. If we want a heroine for our times we cannot do better than choose her, for she combines all the qualities of the good woman.

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

THERE is something about our institution, the Brooklyn Jewish Center, that one never ceases to admire. I refer to the spirit of loyalty and devotion that animates a large portion of our members, and that is manifested ever so often in the life of the Center. One would imagine that an institution that is in existence twenty-one years would lose some of the fire, the enthusiasm, that revealed itself in its early years. But happily, that is not the case here. We still possess the enthusiasm of our youth. We have lost nothing of the vigor, the vision, the adventurous spirit that marked our undertaking two decades ago. Verily, we might paraphrase the words of the prophet: *Ki Na-ar Yisroel I'o-o-havehu*, "Because Israel is still youthful, therefore I have loved him!" As long as our Center will retain that youthful spirit of energetic and continuous effort to enlarge its service and its usefulness, so long will it continue to enjoy the love and the admiration, which are showered upon it today.

We had evidence of this spirit during the recent High Holy Days season. The evening before Yom Kippur Eve some thirty men were the guests at a dinner at the home of Mr. Moses Ginsberg, and the unforgettable impression of that event will be recorded among the historic milestones in the life of our institution. It is too soon, at this time, to tell more of the details of that dinner conference, but it may be said now that Center history was made that evening. Mind you, they could not and would not wait until after the Holy Days season, when people would be more at leisure. No—on the evening be-

fore Kol Nidre Eve, they had to carry through their purpose, so great was the driving force of loyalty that animates so many of our workers.

As if that were not enough to attest the youthful vigor of the Center, on the night after Yom Kippur, there again assembled for a dinner conference about seventy-five of our workers, men and women, old timers and newcomers, to inaugurate a membership campaign for two hundred and fifty additional members for our institution. Again, no chance to rest, and no delay was permitted. On the very morrow of Yom Kippur they had to assemble to dedicate themselves to the sacred task of broadening the base of the Center by enlarging its membership, and thus conferring upon additional hundreds the benefits — spiritual and cultural — which our Center offers to all affiliated with it. And there, too, it was not only the fact that people came together for a certain purpose; it was the spirit that animated all the workers that was so admirable. One could not help feeling that it was a spirit of consecration that filled every one present that evening, a spirit such as evidenced in our institution in the early days of its founding.

It is that spirit of youth, of vigor and of strength, that is the real secret of the success of all that we have undertaken to do. The foregoing is written not in a spirit of boastfulness, but rather in a spirit of thankfulness to God for the blessing of men and women with Jewish hearts that is ours. We pray that we may continue to enjoy that blessing for many, many years to come. And we pray too, that all other Jewish institutions in this land may likewise be so blessed, so that we will have a Jewish life that shall redound to the credit and honor of our people and of America.

Members of the Editorial Board for the Review

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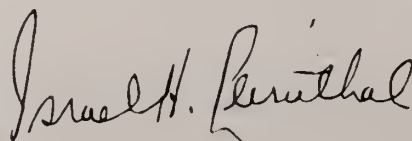
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A. LOZOVSKI, THE SON OF A POOR "MELAMED"

THE Russian Vice Commissar of Foreign Affairs and Propaganda Minister, A. Lozovski, is the son of a poor *melamed*, Abraham Dryo. His real name is Shlomo. Born in a tiny Ukrainian village in 1878, he was apprenticed to a butcher at the age of eleven. Later he became a helper in a blacksmith shop. Hard labor and a life of poverty taught him what the lot of the common man in Czarist Russia meant. While at the anvil and the forge he made his first contact with the revolutionary leaders. His tact and intelligence brought attention to him. His first activities were with the rail workers at Lozovaia, a village near his own native town, and caused his arrest and imprisonment for one year. On his release from prison he resumed his revolutionary work. In 1906, after the ill-fated Revolution, he was sentenced to exile in Siberia. On his way there, he succeeded in escaping, and finally made his way to Paris.

He returned to Russia in 1917 and was active in organizing the labor unions. In 1920, he was sent to a labor convention at Berlin, but was arrested and returned to Russia. Lozovski's greatest interest seems to be the question of minorities.

The Louis Lamed Prizes in Hebrew and Yiddish

Prizes in the field of Jewish Literature, both Hebrew and Yiddish, have been established through a fund created by Louis Lamed, of Detroit.

The 1940 recipients of the award in Yiddish are: Ephraim Auerbach, the distinguished poet, first prize of \$250; Jacob Glatstein, equally distinguished Poet, second prize of \$100. Both poets are regular contributors to the Jewish publications. In the field of Hebrew Literature, a first prize of \$250 was granted to the Hebrew essayist and poet, Abraham Regelson, and a second prize of \$100 to the scholar and poet Dr. Israel Efros.

The awards are granted under certain stipulations, thus barring some contestants whose meritorious work did not comply with the required conditions. However, honorable mention was made of several Yiddish and Hebrew writers.

The Judges for this award consist of a committee of five outstanding Hebrew and Yiddish writers.

"**M**UCH less is it advisable for a person to go thither who has no other quality to recommend him but his birth. In Europe it has indeed its value; but it is a commodity that cannot be carried to a worse market than that of America, where people do not inquire concerning a stranger, *What is he? but, What can he do?*"

Benjamin Franklin made this unmistakable statement in his "Information to those who would remove to America." Today, America still offers a haven to Jews or Christians, Germans or Frenchmen. All this country requires from them is that they respect its laws and its democratic spirit.

The present wave of refugees from Hitler-dominated Europe—now practically at a standstill because of virtual closing of almost all ways of escape—is similar in many respects to the influx of professional men in the first part of the nineteenth century, those who fled from the dictatorship of Chancellor Metternich. Rabbi Isaac M. Wise, who was inspired to go to the New World when he picked up in a second-hand bookshop in Prague a set of American newspapers containing the debates on the Federal Constitution of 1789, or Dr. Abraham Jacobi, the famed physician who had a narrow escape from the Gestapo of 1848, have their counterparts among the immigrants from Nazi Europe. But while the "forty-eighters" were mostly men in their twenties, frequently of great promise but necessarily with small achievements to their credit, most of the modern refugee scholars are men over fifty who left good positions and a full life behind. They can be compared only to those Greek scholars who fled to Italy after Constantinople was taken by the Turks, and who initiated a new spiritual movement in the country where they found refuge which changed the face of the whole world: the Renaissance.

Will today's refugee scholar also cause a renaissance of letters and science in their new home? America has produced many first-class scientists, and some of its universities and research institutes excel all other centers of knowledge in the world. Yet America was happy to open her gates to some twelve hundred foreign scholars. Before the Nazi occupation of Austria and Czechoslovakia about two-thirds of the scholars taking re-

fuge in the U. S. A. were of Jewish descent, while in the last three years more and more non-Jewish liberals, members of the fifteen or more nations caught by Hitlerism, saved their lives by entering the Western Hemisphere. But the Jews still seem to be in the majority, and there are some Nobel Prize winners and world famous scientists among them.

Albert Einstein, who became a citizen of the United States a few months ago, is still the pride of the Institute for Advanced Study at Princeton. To his students and to the millions to whom his scientific writings must remain mysteries, he is dear as a symbol of pure science, as an upright character and a sympathetic friend of the miserable ones. Perhaps the nicest of all stories told about Einstein is that of the little girl whose arithmetical problems he helped to solve for the grand honorarium of an apple per coaching lesson.

Less known to the general public are two other Nobel Prize winners. They make no speeches, and they assail the Nazi regime merely with their scientific output. James Franck is the youngest of all Nobel Prize men. Born in Hamburg in 1882, he started teaching physics at Berlin University in 1911 and was made professor in ordinary at Gottingen in 1920. In 1926 he received the Nobel Prize for his experimental confirmation of the quantum theory—that ingenious attempt made by Max Planck in 1900 to explain the laws of light and heat emanation. Despite his remarkable exploits, Franck was ousted from his post by the Nazis in 1933. He is now affiliated with Johns Hopkins and Cornell Universities.

The other Nobel Prize winner, Otto Loewi, born in Frankfort on Main in 1873, had to leave the University of Graz after Hitler's occupation of Austria in 1938. Two years earlier he had received the great award after having attained an international reputation because of his researches in the chemical structure of the transmission of nervous currents, and in the structure of the heart. Fortunately, he can now continue his studies in free America.

Refugee Talent Has Enriched America

A PRICELESS GIFT from HITLER

By ALFRED WERNER

Though not a recipient of the Nobel Award, Kasimir Fajans was hailed as one of the world's leading chemists when he fled to the United States six years ago. For eighteen years he had headed the Institute of Physical Chemistry at Munich. He is now teaching at the University of Michigan. This scholar, born a Pole, has been associated with explorations in radioactivity, thermochemistry, photochemistry, volumetric analysis and other sections of chemistry. Rudolf Schoenheimer, biochemist, was noted for his investigation of cholesterol (a substance to be found in the human bile, closely related to Vitamin D). In 1933 he was ousted by the Nazis from the post he held in Freiburg, where he headed the chemical-pathological institute. An authority on the physiology and chemistry of fats and sterols as well as on chemical pathology, he is now assistant professor of biochemistry at Columbia University.

Other outstanding refugee scientists are: Philipp Frank (theoretical physics), now teaching at Harvard; Maximilian Ehrenstein (organic chemistry), affiliated with the University of Virginia; Richard Goldschmidt, the biologist and geneticist, famous for his studies of sex determination; Siegfried Loewe, the pharmacologist, who studied the male sex hormones; Wilhelm Frei, the famous dermatologist and inventor of the Freo test for lymphogranuloma inguinale (a malign tumor of the lymph glands); Bernhard Aschner, the gynecologist, rediscoverer of ancient Greek therapeutics; Otto Marburg, noted pediatricist. All these men are now affiliated with institutes of research or hospitals in this country, eager to serve democratic America.

In the field of humanist studies first to be mentioned are those refugee scholars who contributed considerably to the *Wissenschaft des Judentums*, the science of Judaism. Professor Ismar Elbogen was known in this country long before his arrival in America, because of his lectures at the Jewish Institute of Religion (1922-23), and because of his "History of

the Jews," which has been widely read in the English translation. Though his main interest was devoted to the study of Jewish liturgies, he spent much time on organizational and educational work among the German Jews. He was also a contributor to several Jewish encyclopedias.

The Public Library has made use of the vast knowledge of Aaron Freimann, former librarian in Frankfurt on Main, an expert in Hebrew incunabula. Hans Kohn, a member of the group that gathered around Martin Buber, the Frankfurt philosopher, was noted, among other things, for his biography of Buber. He is now a professor of modern history at Smith College. An expert on Eastern Europe and Western Asia, Kohn has written several important books.

The University of Vienna has furnished America with one of the greatest authorities on Oriental philology, Bernhard Geiger. After having been active in the Austrian capital for almost thirty years, he is now with the American Institute for Iranian Art and Archaeology, and is at present engaged in writing a book on those termini in the Talmud which were borrowed from the Persian language. A famous authority on Sanskrit, the ancient literary language of India, he was honored in 1926 by a visit of the Indian poet, Rabindranath Tagore.

Similar to a certain extent is the work of Raphael Taubenschlag, formerly professor of Roman Law and dean of the faculty of law at the University of Cracow, Poland. Apart from his studies in Greek and Roman law he reconstructed Egyptian law out of the papyri manuscripts.

Robert von Heine-Geldern, an anthropologist and expert in Chinese Art, is now teaching at New York University and is associated with the Museum of Natural History. He is a grand nephew of Heinrich Heine, and comes from Vienna. Ernst Kantorowicz, formerly at the University of Frankfurt, a biographer of Frederick II, the Ghibelline emperor, is now with Johns Hopkins University and the University of California.

Noted philosophers among the refugee scholars are David Baumgardt, now with the Library of Congress, and Maximilian Beek, working with the International Institute of Social Research. Arthur Feiler, for many years leading economics writer on the *Frankfurter Zeitung*, taught general economics at the University of Frank-

fort and was a member of the Socialization Commission and of the Reichswirtschaftsrat in Germany. He is now active at the New School for Social Research.

European architecture is well represented in this country by Paul Zucker, formerly at the Lessing Hochschule in Berlin, who built many modern villas in the residential suburbs of Berlin and Frankfurt, and planned large business buildings and mausoleums.

These are, of course, only a small percentage of the refugee scholars in America. There are many on the staffs of Harvard, Princeton, Swathmore and Bryn Mawr Colleges, to mention those institutes which have the highest percentages of refugee scholars. Above all, one would have to copy the catalogue of the "New School for Social Research," popularly known as "the University in Exile," that institution which was founded by Dr. Alvin Johnson in 1933. This New York school, which recently has been authorized to confer degrees in its own name, has now twenty-six faculty members and fifteen research assistants, almost all refugees.

Though it is hard to pick out the "most important" man on the staff of this university of refugees, since all of the professors have enriched international science one way or the other, some further names must be given to enable the reader to realize the breadth of the field of knowledge covered by that institution. There is Max Wertheimer, who helped Dr. Johnson found the school. He is famous for his "Gestalt psychology," a theory which has been of enormous influence on recent psychology. Eduard Heimann, who last year lectured on "Ethics and Economics," was a professor at Hamburg University and one of the leaders of "Religious Socialism." He published here the widely discussed book on "Communism, Fascism or Democracy." Heimann's colleague, Adolf Lowe, who taught economics at Kiel, also has published influential books, such as "The Price of Liberty" and "National Socialism and the Economic Order." Hans Speier is the author of many essays on the history of political ideas, on the principles of class formation and on the history of classes. Among the many Viennese scholars, affiliated with the "University in Exile" at least two are internationally known. One is Felix Kauf-

mann, who taught philosophy of law at Vienna University for sixteen years, and the other is Ernst Kris, formerly on the teaching staff of the Viennese Institute of Psychoanalysis, who applies the Freudian theory to social sciences.

In a special message at the New School's charter celebration dinner, Justice Felix Frankfurter declared that the University in Exile was a symbol of the ideas which we know and cherish as Western civilization: "For while it is now an American institution, it shelters and fructifies purposes and methods which must again become the pursuit and the ideals of the whole world if civilization is to maintain itself . . . Man is without dignity unless he has freedom—freedom of body and mind and soul. And there cannot be freedom without the unfettered right to pursue the truth."

In the same spirit Bruce Bliven, editor of the *New Republic* thanked Hitler for the great service he had done America by expelling Germany's best scholars. Estimating that an average scholar is worth some \$200,000, if the cultural contribution of a teacher or artist can be evaluated in dollars and cents, he concluded with the cheerful remark: "For this and for many other things that he does not understand and never will, I feel that we owe a debt of gratitude to the Fuehrer."

Wise emperors and statesmen have always recognized the importance of having the best brains available for the benefit of their countries. "You call Ferdinand of Spain a wise king?" Sultan Bajazet II commented, addressing his court. "Didn't he impoverish his own country and enrich ours?" He referred to the expulsion of Spanish Jews. Prime Minister Churchill had the same thought when he said recently: "Modern warfare is a war of science. If the Fascist countries deem it necessary to expel many of their best brains, the democracies will and must win in the end."

The United States will never regret that it offered sanctuary to those 1,200 outstanding scholars from Nazi Europe, and to the thousands of younger and less known intellectual workers. These famous men, rescued chiefly through the assistance of the "American Committee In Aid of Displaced Foreign Scholars," will not forget that they owe their lives and their new careers to American hospitality.

THE PASSING OF BRANDEIS AND USSISHKIN

By A. Goldberg in
"The Morning Journal"

A FALSE impression exists in regard to Ussishkin. He is pictured to us as the man of steel, from whom there emanates a coolness and aloofness. This is but the superficial judgment of those who knew him only from a distance. Even in his lifetime this conception of the man became a sort of legend, a legend which he himself helped to create. Ussishkin the "No" man, Ussishkin the hard-boiled leader of oppositions was but a mask. It suited his purpose to appear so in order to attain his ideals. As a matter of fact, he was a kindly, lovable individual, a tender husband, a loving, indulgent, even demonstratively affectionate father.

What caused Ussishkin's reputation as the "No" man? In early years of the Zionist movement the British government offered Uganda as a home for the Jews. Herzl accepted this offer as providing temporary shelter for a stricken people until their permanent haven in Palestine was ready for occupation. Ussishkin led the opposition to this proposal. This fact, together with the friendship with "Ahad Ha-am," gave the impression that he was an opponent of Herzl.

In reality Ussishkin was an admirer of Herzl and recognized in him the great man of his generation. At the same time he believed in Palestine as a spiritual center. In this respect, he was a disciple of Ahad Ha-am.

In practical work, Ussishkin was a follower of Lilienblum, the man of action, the man who was willing to handle details. In other words we find in Ussishkin a synthesis of the ideas of these three leaders of thought.

Ussishkin, himself, proclaimed as his ideal Folk, Land and Language—the Jewish people, the land of Israel and the Hebrew language. For 60 years Ussishkin labored for his ideal. He was rewarded by the partial realization of his hopes and dreams. This is more than can be said of his spiritual predecessors, Herzl, Ahad Ha-am, Lilienblum. He saw the gradual increase in land-holding by Jews in Palestine. He saw the acceptance of Hebrew as the official Jewish language in Palestine, the language of

home and school. He saw the great progress made by the Hebrew University at Jerusalem.

It is notable that this "No" man, this man of many conflicts, remained an intimate of all those whom he opposed. He denounced Herbert Samuel but remained his friend. He was a staunch friend of Magnus, whom he strenuously opposed in his attitude toward the Arabs. He was against the tactics of Vladimir Jabotinsky, but remained his firm friend. What counted most to him was the purpose, the intention. He often stated Zionism, primarily, needed men.

In the last analysis, Ussishkin loved mankind. No great Zionist leader left behind so many devoted friends.

By M. Danzis in "The Day"

THERE were moments when the man suddenly was transformed. Then the man of cold granite disappeared and there appeared in his place a warm, sentimental personality. This happened when he discussed with me two individuals whom we both knew, and who were both dead. The two, Jacob De Haas and Nathan Birnbaum, had been his severest opponents, as he himself told me. However, he held them in high esteem. Their names brought to his mind the dawn of Zionism. To him there came to life the fiery controversies of bygone days, struggles between the followers of Herzl and the followers of Ahad Ha-am, between Vienna and Odessa. Ussishkin spoke to me, with lowered head turned toward me, in the twilight of a Sabbath Eve, in a lyrical tone, concerning De Haas, Birnbaum and others of that period. In the hoarseness of his voice could be recognized his emotion.

I asked myself afterwards, "Who was the true Ussishkin? Was it the man who paraded before us with the sign of leadership on his forehead, the man who was able to pound the table vigorously, or was it he who appeared before me on that Sabbath Eve?" Those who knew Ussishkin are inclined to believe that the second one was the true Ussishkin. They

thus explained the many inconsistencies which characterized his management of Zionist affairs. All agreed, however, that Ussishkin was the most constant, most vigorous figure that our national movement produced.

By A. Revusky in
"The Morning Journal"

UNTIL the last days of his life Brandeis did not cease to take the keenest interest in Jewishness and Zionism. He read with concentration not only memoranda and newspaper articles but large volumes dealing with these matters. His ability to extract the essence of everything—for which he became famous as a jurist—greatly favored his approach to the Jewish problem. He was urged to treat the Jewish question with a loving, nostalgic heart, but he handled it as an important 'case.'

Brandeis lived very simply. When one visited him at his Washington home or at his farm at Chatham, Massachusetts, one found it difficult to believe that he was either a Supreme Court Justice or a millionaire. Judging from the worn-out furniture, one would think he was a veteran savant struggling to make both ends meet.

Was this because of miserliness? Distinctly not. Brandeis contributed very generously to the causes which stirred his heart. How much he contributed during his lifetime is not known, but there is no doubt that no American Jew gave so large a portion of his wealth for social, and particularly for Zionist, purposes.

The simplicity of his life was the logical outcome of his concentration on spiritual values. He was possessed of a kind of obstinacy to abide by old established manners and customs, and from these he did not depart in spite of changing times and conditions.

An interesting fact about Brandeis is that he never dictated his letters or papers unless he worked on a lengthy memorandum. Even his judicial decisions as member of the Supreme Court were to a great extent written by hand, usually in pencil.

THE JEWS OF LATIN AMERICA

By ERNST SCHWARZ

This comprehensive survey of the Jews of South America was first published in "The Inter-American Quarterly." Of special interest is Mr. Schwarz's brief but valuable notice of the work of Albert Gerchunoff, the Argentine novelist and editor, and Lazar Segal, Brazilian painter. The refugee settlement in the Dominican Republic is not discussed, since the author last visited the colony in September, 1940. For publication in the "Review" Mr. Schwarz's article was slightly condensed.

THE number of Jews in Latin America is small. It does not exceed 500,000, or about one-third to one-half per cent of the entire population. Of these, about 300,000 reside in Argentina, while 60,000 to 100,000—the estimates vary greatly—have made Brazil their home. Twenty thousand to 30,000 live in Uruguay and the same number in Mexico, 10,000 to 15,000 in Cuba, about 10,000 in Chile, and the rest in the remaining countries. Exact figures are not available.

The Jews, with few exceptions, are new-comers. They arrived during the latter half of the nineteenth century and, in ever increasing numbers, during the first decades of the twentieth. Since Hitler seized power, some new immigration has started up. This has not been large, however, and does not exceed several thousand Jews for each of the countries concerned. Moreover, many of these recent arrivals consider the United States as their ultimate goal, and regard their stay in a Latin American country as a passing stage.

The great majority, nevertheless, have made the Latin American republics their home, and have acquired citizenship by birth or naturalization. Most of them are Jews from Poland, Roumania, the former Baltic states and what is now Soviet Russia. They abandoned the Old World because of discrimination, bloody persecution or starvation. Others came from the Near East and particularly from Syria, as well as from Morocco and other regions of North Africa. These Jews emigrated for virtually the same reasons as those which affected the members of their race in Eastern Europe. For them, however, Latin America had a special attraction, be-

cause, as descendants of Jews who had been exiled from Spain and Portugal in centuries past, they had conserved the old Spanish language and retained a lively memory of their origins.

Jews from the United States, who are found in all the Latin American countries, are mostly representatives of American business interests. Many of them return to the States after a couple of years and keep their American citizenship. The latest arrivals are Jews from Germany, Austria, Czechoslovakia and other Hitler-stricken parts of Central and Western Europe. These had, up to this year, a slightly better chance to secure admission than members of their race from Poland and Roumania. Their cultural level is that of the European middle-class, and a certain number of them, who came from Belgium, the Netherlands and France, have even managed to bring some money along. Most of these immigrants have chosen the big cities for a residence. But important groups are also found in small and medium-sized towns as well as in the open country.

Many, but by no means all, of Latin America's Jews are active in business. There is no branch of commercial life with which they are not dealing, and their contributions have often been useful as well as characteristic. While those who came from the United States are working chiefly in inter-American trade and in large-scale affairs, the Eastern and Oriental Jews have set up shops of all kinds, many of which were unknown before.

Also worthy of note are Jewish contributions to industrial life. Their share in the textile, shoe and leather industries is considerable, while they also own furniture factories, machinery workshops and other industrial enterprises.

The 300,000 Jews of Argentina represent the largest Jewish community to be found in any Latin American country. Most of them arrived during the five decades between 1880 and 1930, so that at the present time many Argentine Jews are citizens by birth. Argentina offers the first example of a non-commercial Jewish im-

migration and settlement scheme. As early as 1893, the ICA (Jewish Settlement Association), founded by the millionaire philanthropist Baron de Hirsch, brought to Argentine a group of Russian Jews in order to make them farmers on land which had previously been bought for the purpose. Some of these colonists, whose number was swelled by later arrivals, left for the cities, where they became the founders and forerunners of Argentina's urban Jewish communities. Of these the largest are in Buenos Aires (with 130,000 Jews) Rosario (with 13,000), and Cordoba (with about 6,000). In addition, Jews are found in more than 800 towns and hamlets all over the country. As farmers they also live in tiny villages or even in the complete isolation of the pampas.

The share of the Argentine Jews in trade and commerce is considerable. As owners of workshops and factories, they are prominent in the manufacture of dresses, coats, hats, shoes, silk-goods, handbags, trunks, raincoats and rubber goods, office supplies, mirrors, furniture, etc. They also own a great number of stores of every size and description. Many of these stores are located in the finest shopping centers of the large cities, while others are found in townships, villages and even in the open country. Besides the 50 per cent of Argentine Jews who are in business or industrial enterprises, 25 per cent are artisans, and the rest are farmers, industrial workers and professional men. This, by the way, is a much sounder social structure than that which existed up to the war in many of the European Jewish communities.

In the intellectual field and in the learned professions, Argentine Jews are extremely active. In Argentina, as elsewhere, they are physicians, dentists and lawyers, though there are not as many of them as in the United States. Others teach in elementary and high schools and about forty are university professors and scholars. In Albert Gerchunoff, who came originally from an ICA Settlement, Argentine Jewry has produced a great talent in the field of writing and journalism. His famous novel "The Jewish Gachos," published a good many years

ago, opened up new literary perspectives. He was also the editor of *La Nacion*, which is, of course, one of the leading papers in Latin America. Gerchunoff is not the only Jewish author who has won fame in Latin America. There are many others, writing in Spanish or Yiddish. In the field of artistic activity Jews are found as sculptors, painters and musicians. Some, furthermore, are prominent in public life, working in municipal, provincial and even national legislative bodies and assemblies.

Jewish religious and social life in Argentina is fully developed and resembles that of any community of Jews in the United States. There are many congregations, rich and poor, large and small, orthodox and liberal and—a characteristic of Latin America—Spanish-Portuguese. There exist, furthermore, Jewish charitable associations and a fine hospital in Buenos Aires. A cooperative bank provides Jewish middle class businessmen and farmers with credit. Newspapers and magazines, written in Spanish or Yiddish, are published in considerable number. Among them is the scholarly monthly *Judaica*, edited in Spanish by Salomon Resznick, an expert in Jewish literature.

Rather apart from the current of Jewish life we find certain families whose ancestors came to the country long ago and who at the present time play a predominant role in Argentine economy. Among them are great magnates such as the Bembergs and Bunge with widespread national and international financial and commercial interests. Alejandro Bunge, the famous economist, is a member of the latter family.

While Argentine Jewry is the most numerous, and accordingly the most influential section of Latin American Jewry at large, developments in Brazil are also remarkable. Here Jewish life was never entirely extinguished during the colonial period, and as early as 1823, when the country granted religious freedom, some Brazilian Marannos, or "secret Jews," began to profess their faith in the open. They were soon joined by some of their Oriental brethren of Spanish-Portuguese descent from across the ocean, who never perhaps had entirely severed their ties with the Brazilian Jews. Jewish immigrants trickled in throughout the whole nineteenth century, and grew in number after 1900. Stopped by the economic crisis of the early thirties, immigration increased

somewhat after 1933, when several thousand victims of Hitlerism entered Brazil. However, immigration never became as large as it had been before. At the present time the number of Brazilian Jews is estimated at between 70,000 and 100,000. Of these, 20,000 to 25,000 reside in Rio de Janeiro, while 15,000 to 20,000 are found in the great industrial center of Sao Paulo. In addition, about 2,000 live in Para, 1,500 in Pernambuco, and 1,000 in Bahia. Lesser numbers are found in Porto Alegre, Curytyba, Ceara and elsewhere. On the whole there exist some 40 separate communities.

The majority of Brazilian Jews are in trade, business and industry. Most of the industrial entrepreneurs reside in Sao Paulo and have contributed to making that city the great industrial center which it is today. These men were the founders of the paper, knitting, clothing and furniture industries which are now flourishing there.

About 25 schools, with a general as well as a Jewish curriculum, provide the younger generation with an adequate education and are fully recognized by the Brazilian Government. Jewish contributions to the general cultural life of the country are not very important as yet. This is due to the small number of Jews living in Brazil, to their relatively recent arrival, and to a certain discrimination against them by anti-Semitic and Fascist groups. Yet there already exists a group of young scholars and artists which offer hope for the future. One of the ablest of these is Lazar Segal, the painter, an immigrant from Wilna, Lithuania. Of him says Robert C. Smith, Assistant Director of the Hispanic Foundation in the Library of Congress: "Segal's coming was a great event in the history of Brazilian art. The Brazilian painters lost in the doldrums of misunderstood impressionism, had a sudden vision of fresh painting—of the new doctrine of essential patterns, rhythms and pure color. The enterprising Paulistas, in the midst of their creations of a new city and a new existence, were ready for a new art. The Paulista painters, writers and musicians moved to action by what Segal had shown them, had begun to think independently and to take stock of their cultural inheritance."

Little Uruguay harbors some 50,000 Jews, who include about 5,000 recent arrivals from Europe. While 30,-

000 Jews live in the capital of Montevideo, the rest are spread all over the country. Their religious, social and professional pattern does not vary appreciably from that of the Jewish groups in the two neighboring countries. The Jews in Chile number about 20,000, with 18,000 in Santiago, the capital. Of these 60 per cent are engaged in trade, about 38 per cent are manufacturers, and only 1 per cent are professional men or industrial workers.

The Latin American countries with the largest proportion of Jews, outside of South America proper, are Mexico and Cuba. The Jewish communities of these countries are, however, small in comparison with the population at large. Just as in South America, so in Mexico and Cuba the Jews have founded or enlarged certain industries for mass manufacturing, and have facilitated the distribution of merchandise by opening numerous stores. As to the other republics, none are without their Jewish settlers, but the figures are small, and only in Colombia and Bolivia do they amount to anything worth mentioning.

Lately a new group of Israelites have been given publicity. These are the Indian or "black" Jews of Mexico and Chile. Those in the former country, who number about 500 souls, call themselves "the first Jews of Mexico." They have a right to do so, for there is no doubt about their very ancient history. They are, indeed, the last remnant of those Iberian converts and Israelites who fled to New Spain during the sixteenth and seventeenth centuries and managed to survive persecution. Today, in Mexico, they have their own synagogues which tend to be Orthodox in character. Apart from religion, these Jews do not differ from the average Mexican.

While this is the picture of Jewish conditions in Latin America at the present time, the outlook for the future is none too bright. Since the depression, and the outbreak of the Second World War, immigration has been subjected to heavy restrictions, and, in many places, has become virtually impossible. The well known pattern of Jewish professional life in Europe, added to the grave economic situation of the Latin American republics and to their own over-production of intellectuals, makes it, in the opinion of many Latins, difficult to admit any large number of intellectuals or commercial people to their

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*A Story of Faith Justified***LESS THAN A BEAST**

By JOSEF H. MISCHEL

In summer my grandfather's house was the pride of the village. Its gray, red-tiled roof stood out among the straw-covered houses of the Polish farmers like a red poppy in a scorched potato field. In winter, all the roofs were covered with snow, so it made no difference.

It was a large, rambling building with stables for two horses and a few cows in the back. A spacious corridor running through the entire depth of the house, separated the living quarters to the right from the inn to the left.

My grandfather did not like the inn. I believe the noise of drinking people annoyed him and the smell of stale beer disgusted him. So the inn was in charge of my grandmother and her daughters, and grandfather crossed the threshold only when it was absolutely necessary.

In the inn my grandmother was helped by Stach, a strong, cheerful Pole, about twenty years old. Stach's devotion and adoration of my grandfather vied with that of his own grandchildren. Stach would go to any length to keep the noise in the inn down whenever my grandfather was absorbed in his studies, or playing chess with the stocky, round-faced and good-natured local vicar.

One evening Piotr, a farmer whose fields adjoined those of my grandfather's came into the inn, reeling. He had been drinking in town, and although he had already had more than enough, he wished to keep on. Pounding his fist on the tin-covered counter, he demanded a drink. My grandmother shook her head. Piotr's wife was her friend and she knew he should go home. The usually amiable man became obstinate. With a booming voice, he insisted on being served vodka.

Stach tapped him on the shoulder. "Ssssh!" he said. "Don't make such a racket. Pan Melech and the priest are playing chess. You'll disturb them."

But Piotr was nasty tonight. "Go to the devil, you bastard," he shouted. "And take Melech and the priest along with you."

That was more than Stach could take. A moment later the two men, locked together, were rolling on the floor. My grandmother cried out in small, helpless shrieks, the two men panted violently, and the other patrons laughed with amusement.

Stach was at an advantage. He was

younger and sober. He seized Piotr's head and banged it against the floor. I was so scared I summoned my grandfather.

My grandfather was famous throughout the countryside for his great strength. With the assuredness of a man who is master of the situation, he separated the fighting men and pulled them to their feet. It was done without effort. Piotr, a little dazed, sat down in a corner while my grandfather reprimanded Stach.

"You shouldn't have done it, Stach," he said and then the man blushed like a schoolboy. "Piotr is drunk. A drunk man is a sick man. And you wouldn't attack a sick man, would you?"

Stach's liberal-mindedness was limitless.

"But Panie Melech," he defended himself, "he swore, and said that you and the priest should go to the devil. He isn't sick. He is so drunk he's like a beast."

"Man and beast alike are God's creatures," my grandfather said with quiet authority. "You mustn't mistreat either." Then he returned to his chess game with the vicar.

A few nights later my grandmother was in bed with a cold, and my grandfather took her place behind the counter. I knew that this job was not to his liking, and therefore he buried his head in a book trying to concentrate on what he read. Stach took care of the patrons.

Everything went well until Karol came in. Karol was a notorious rowdy. Although strong as a bull, he neglected his fields and his family. Everyone disliked him but no one cared for an argument with him. Too lazy for work, he was always ready to pick a fight.

Karol swaggered through the room to the counter and demanded a drink. My grandfather lifted his eyes from the book. For a long while he gazed at Karol, then he said to Stach: "No!" and returned to his reading. His command was decisive.

Karol was inflamed by this affront.

He threw a handful of coins on the counter and started shouting. He didn't wish any credit, he bawled. Wasn't his money good enough?

My grandfather looked up again. "I happen to know," he spoke slowly, "that your daughter is sick and there is no money for medicine in your house. You'd better use your money for her."

As if to prove my grandfather's remarks, Karol's little son, an intelligent looking boy of twelve, came in. He went straight to his father and asked him to come home. Sister was feeling very sick. But Karol pushed him roughly away. Being refused a drink before the other villagers had deeply hurt his pride. He became even more noisy and obstinate.

The boy pulled his sleeve and plaintively repeated his plea. Karol tried to shake off his son, but the boy clung to him. Infuriated, Karol slapped him. The boy cried out but held on. In blind rage, Karol began to beat and kick the child with his heavy boots, not caring where the blows fell.

My grandfather threw his book on the table. A second later, he was beside Karol. "Leave the boy alone," he said. His voice was quiet, but there was a rumbling in it like the echo of distant thunder. I was trembling. I had never seen my grandfather so angry before.

"It's none of your business, Melech," Karol answered and continued to beat the boy. "He is my son and I'll teach him a lesson."

Suddenly my grandfather's eyes blazed. With a quick motion, he turned Karol around and slapped him—right, left, right, left—with quick sharp blows. Then he seized him by the collar and the seat of his pants and moved with him toward the door. Stach, guessing his intent, ran before him like a herald and opened the door. With a vigorous heave of his powerful arms, my grandfather threw Karol out on the street. The farmer staggered across the road until he

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Dear Editor of *Brooklyn Jewish Center Review*:

Saw your publication listed in the *Writer's Digest* a while back, and just recently being "burned up" again by meeting one of these damned hate-inciters, out here in the backwoods, mind you, I dug this thing out of the shelves, revised it a bit, and am submitting it for your consideration.

As stated in the body of the script. I am American-born, of American parentage, and Irish ancestors. What I didn't include in the script is that I grew up in the Little Hell district of Chicago. That Dion O'Bannion, Buster Brown, "Mull" Mulcahy, "Bugs" Moran, and a score of others of like ilk were my boyhood playmates and, once in a while, my schoolmates. Somehow or other, and I did not truly appreciate or realize it until my hair was gray, God saw fit to take me out of that environment before I went the way of the rest of the old gang.

I'm buried out here in the Ozarks now, trying with heart-breaking results, to make a "go" of it writing, and I still find that the most sympathetic, the most understanding and helpful of the editors are the ones with a Jewish name! One has to come up the hard way, to feast one day and starve the next, to really know and appreciate the true worth of real people. God, I get burned up at these damned Nazis and Fascists!

Perhaps I'm a super optimist, but I know for a certainty that the time isn't too far in the future when the real American and the real Jew will be striding once again together down the sunlit trails of a re-united America, where all these damned isms will never again dare to show their heads.

I WAS born nearly 50 years ago in the State of Illinois. My parents were born in the United States, of Irish immigrants. I was reared in the Catholic faith, cast my first vote in 1912—for Woodrow Wilson—and have almost consistently voted the Democratic ballot ever since.

The first World War was already under way before I became aware there was such a thing as religious or racial prejudice in this land of political and religious freedom. I recall as vividly as though it were yesterday the incredulity with which I listened to the first "Hymn of Hate" I ever heard, an attack upon the Pope and all peoples of the Catholic faith.

An alumnus of Chicago's Little Hell tells how he became fed up to the gills with anti-Semitism

ONE AMERICAN'S CREDO

By FRANK J. VAIL

At the rural school where I received my formal education no more attention was paid to another's religion or nationality than to the color of one's eyes or hair. To say that "Joe Burns goes to the Catholic church" would arouse no more interest or controversy than to say "Grace Lane has blue eyes." Our parents were too busy wresting an honest living from the none too productive soil to waste either time or energy in hating anyone. Since we never heard our parents mention any hates or prejudices, us kids weren't interested in anything of that nature either. We were too much interested in "One Old Cat," "Fox and Geese," and a hundred other juvenile Americanisms. American *isms*, mind you.

"Honest Jake" ran a general store in the county seat city some 12 miles from where we lived and "Honest Jake" had the major portion of the rural trade coming into that city. In all the years my parents dealt with Jake we never heard any derogatory comments concerning his Hebrew ancestry, but the testimonials to his honesty, to the integrity of the man himself, were many and sincere. And his friends were legion.

"Simple rustic souls," you may say. True enough, perhaps, but honest enough to judge a man by his daily deeds, and mentally keen enough to properly classify a man for what he was, regardless of the man's race or creed. Christmas wasn't symbolic of Honest Jake's religion, and although he never made the fact public, many a poor family was made happy at Christmas time. Many a poor kid was able to continue school as the result of this Yiddish Santa Claus' humanity to his fellow men.

When circumstances compelled mother to move to the city with my sister and me, I went to work as bell-boy in a large hotel. There I was thrown into close contact with peo-

ples of all races and creeds, rich and poor, and Jews among them. Wrack my memory as much as I may I cannot recall one single instance of one of these Jews reviling or slandering another human because of their race or religious affiliation, and these Jews included the charitable president of a large jewelry concern and another was a famous Jewish pugilist.

The years passed away and with their passing, mother laid down her earthly burden. My sister was adopted by strangers and I enlisted in the regular U. S. army, serving most of my enlistment on the Mexican border. With my mother dead, my sister a drudge in a strange home, and no place on earth to call my own home, I became a pretty wild and irresponsible young trooper.

Among the 60-odd members of my troop were four Jews. Every one of these Jews was "one of the boys" always, and under all circumstances. In those days a private soldier was paid \$15.00 per month, and invariably a few days before paydays tobacco, stamps, and the like were as scarce as the money to buy them with. At these times the regular fellows would unselfishly share with one another, and the Jewish troopers shared as willingly and as freely with the rest of the gang as the rest of the gang shared with them. Nathan Levine was one of them, and more than once it was his wise and kindly counsel that steadied me when I was about to pull another of my wild Irish "busts" that usually wound up with me in the "klink."

And time went on passing. Just a few years after my discharge from the army our doughboys were in France doing their bit. Many thousands of our Jews were fighting side by side with their Christian buddies under the Stars and Stripes. It is also true that other thousands of Jewish lads were fighting and dying as valiantly for their *Vaterland*. Yea, the

Vaterland that pays homage to Adolf Hitler.

When I think of the rows upon rows of little white crosses that mark the final resting place of so many of our soldiers dead in France I am saddened by the futility of it all. To think that from all the blood of fresh young manhood that drenched the soil of France, only a world-wide hot-bed of hate and prejudice has sprung from it! Instead of being awed and conscience-stricken by the death and havoc unleashed on Flanders Fields, instead of being actuated by a desire to make some sort of amends to an outraged Deity, man in his headlong flight towards total extinction madly coddles the serpent of hate to his breast.

Uncle Sam maintains a number of hospitals in which are thousands of our doughboys for whom the war will never be over. Before adding your voice to any "hymn of hate" go to one of these hospitals. You'll come away a wiser and a sadder person and, please God, a better American. Among that human wreckage you will find Jewish soldiers—or what's left of them —, but the one thing you'll never find there is hate between the Christian and Jewish buddies. *They're still buddies!*

Any one who professes to be a Christian and at the same time harbors hate for any human soul, I charge with being a modern Judas, a liar, and a hypocrite. I am far from being a religious fanatic. I'm still possessed of a dynamic Irish temper, and an Irish bartender's vocabulary when that temper becomes unleashed, as it does sometimes when some so-called "Christian" tunes up for his hymn of hate.

Of all the anecdotes originating with our expeditionary forces the one concerning Father Duffy of the 77th Division and the dying Jewish soldier typifies best the spirit that should have bloomed from the blood in No Man's Land.

Rushing to the mortally wounded Jewish doughboy, Father Duffy offered Divine solace. Recognizing Father Duffy, the Jewish boy groaned, "Ah, Padre, you don't belong to my faith."

"No, my son. But *you* belong to *my* God!" was the Christian reply of a man's man who recognized no religious or racial barriers.

The dictionary defines a Christian as "one who professes the teachings

of Christ." Christ taught the very antithesis of hate. "Love ye one another" was the Golden Rule on which all His teachings were based, and Hitler is the only one I ever heard of who denied Christ was a Jew. Not one of us mortals are consulted before we're brought into this world, or about what race of people we will be born unto. Consequently, to discriminate against any human being because of his racial origin is to malign him for something that only God is responsible for.

I hold no brief for the Jew who is crooked and unscrupulous. Such a Jew brings discredit upon his fellow Jews—and is denounced by them for it. The most scathing denunciation I ever heard one human heap upon another was that of a Jewish father to his wayward son. We don't hate all Englishmen, or all Irishmen or all people of other nationalities because of the deeds or actions of a small minority. A true Christian is forbidden by Christ to waste any of our little time on earth in hating *anyone*. If we expended the energy wasted by hating and slandering in an honest effort to find a Christian solution to the world's ills, we would be well launched on our way towards the sort of civilized society our founding fathers intended us to dwell in.

The depression was five years old before it finally caught up with me. Eventually I was forced into the ranks of the relievers, and in another little while I was on W.P.A. I'm not blaming anyone but myself for the misfortune that overtook me, and God knows I'm not "hating" anyone for it.

It's true I sometimes got out of patience with my fellow unfortunates on W.P.A. when I encountered among them evidences of this damnable hate. It saddens me to find religious and racial prejudice among those unfortunates who are wholly dependent upon W.P.A. and public charity for their very existence, miserable as that existence unfortunately is. It is the very essence of atheism that in such a tragic situation as the unemployed find themselves, they should advocate persecution of another class of human souls.

A Jewish boy once came to work in the W.P.A. crew of which I was foreman. My superior, under whom the lad had worked on another project, ordered me to "ride the Jew off the job." The Jew and I "sized up"

each other for a day or two and it became immediately clear to me that the only thing the matter with the boy was that being on W.P.A. was getting him down. I arranged to keep him close to me after that, engaged him in intimate conversation one afternoon, and earnestly advised him to "keep his chin up" and not let the fact he was a W.P.A.'er get the best of him. I was aware of his silent appraisal of me the next few days. He knew the superior had knocked him to me, and he was "trying to figure me out."

It wasn't long before we were discussing politics. A few days later it was religion. I told him frankly that I was unable to find any fundamental difference between his religion and my own—or any other Christian sect I knew of—and that if we all lived strictly according to the Jew's religion or the Christian's, this sick and sorry old world would be a truly wonderful place for us all to live in.

In the interim he had confided to me in a refreshingly open manner that he'd been reared in the slums, had served with the 33rd Division in France, and had had a business netting him \$18,000 annually before the advent of the 1929 debacle. Later I put him in a position where, if he hadn't been "right" he could have caused me plenty of embarrassment. But time after time he proved to me that a man's man dwelt behind his homely Jewish physiognomy, for he was always more concerned about averting trouble from me than in fending it away from himself.

When the opportunity at last came along I recommended him for a supervisory position. I was prepared for the howl that went up—from the least qualified ones, as usual—and I effectually squelched it by offering to promote anyone who dared profess Christianity and at the same time confessed hatred for another human soul. Needless to say there were no takers.

I freely admit there are "wrong" Jews, just as there are "wrong" Irishmen, "wrong" Germans, and "wrong" individuals of every other nationality. At one time in this country certain employers of labor advised applicants, "No Irish Need Apply." Years later, when we aligned ourselves with the Allies in the first World War, the hate inciters screamed denunciations against the Germans, the mildest of which was "Hun Barbarians!" The

Continued on page 23

NEW BOOKS

"Modern Philosophies of Judaism"

By Jacob B. Agus

Behrman's Jewish Book House,
New York, 1941.

THIS is a most welcome addition in the field of Jewish literature in America. In the last few decades there have appeared many volumes on Jewish history, Jewish literature, Zionism, and current Jewish problems. One topic was sadly neglected, that of religious philosophy. Anyone who was interested in the philosophy of the Jewish religion had to seek his knowledge in works that have appeared either in German or in Hebrew. Dr. Agus has now given us a splendid work in English, dealing with recent philosophies of the Jewish religion. The work is an outgrowth of a thesis that he presented for his doctorate degree in the Department of Philosophy at Harvard University, but goes far beyond the subject of that thesis, and in a popular fashion gives us the main teachings of the leading modern thinkers, such as Hermann Cohen, Franz Rosenzweig, Martin Buber and Mordecai M. Kaplan, relating to God and to Jewish religion in general.

We agree with the author "that a renaissance of the Jewish religion is dependent upon a rediscovery of the fundamental truths of Judaism." Here we have "the fundamental truths of Judaism," as expounded by great Jewish thinkers of modern times, and every intelligent Jew who thinks about the problems of religion will be most grateful to Dr. Agus for the fine contribution he has made.

Many will find added interest in this book because of the exhaustive treatment the author gives to the God concept held and taught by Professor Kaplan. Dr. Agus does not discuss the many theories and viewpoints held by Professor Kaplan or his school of Reconstructionism with regard to other phases of religious interpretation, but limits himself solely to the concept of God as developed by Professor Kaplan. This reviewer is not in a position to judge the accuracy or inaccuracy of all of the author's critical observations of that concept, but he can say, without the slightest hesitancy, that it is the first thoroughgoing analysis, written by one who has a fine faculty for phil-

osophic and religious reasoning, and a mastery of logical approach to the meaning of God, as stated by Professor Kaplan in his various writings.

The book closes with an interesting chapter in which the author expresses his own viewpoint of God, setting forth the basic principles of his own thought, in so far as they are relevant to the construction of a valid and workable philosophy of the Jewish religion.

Dr. Agus deserves a hearty *Ye'yasher Kochacho* for a work well done. Let us hope that we shall be privileged to welcome many more volumes of a similar type, illuminating the content of Judaism and its role in our lives.

"Jewish Life in South America,"

By Rabbi J. X. Cohen.

Block Publishing Co., 1941.

RABBI Cohen visited South America recently as a member of the Committee on Cultural Relations with Latin America, and as a special representative of the World Jewish Congress. Such auspices ensured for him the finest opportunities for close observation, and to accumulate considerable information of value in creating a better understanding of South America and its problems.

The Jewish population in the southern half of this continent has greatly increased in the last few years. There are now in all the countries of South America about 500,000 Jews. These Jews are today laying the foundations for a new communal life, and it is good to get first hand information about them. Rabbi Cohen gives us in this volume a fascinating description of the settlers, and holds the reader's attention from cover to cover.

"Vast international changes have brought our Southern neighbors nearer to us," the author tells us. "With almost uncanny prescience our gifted President developed, from the very beginning of his first administration, the 'good-neighbor policy.'" These international changes have also brought our fellow Jews who have settled there nearer to us. And it is our duty, living in blessed United States, to de-

velop that good-neighbor policy with our fellow religionists of those lands.

This book helps to create this much desired policy. It provides an intimate picture of Jewish life in every land of that continent, the problems that beset the newcomers, how they overcame them, their hopes for the future, the obstacles that stand in their way. Dr. Stephen S. Wise, in his brief but beautifully worded preface, expressed what every reader will undoubtedly want to say: "It is a tale worth telling, worthily, reverently, humanly, illuminatingly told."

"The Romance of a People,"

By Howard Fast.

Hebrew Publishing Co., 1941

This is a history of the Jews especially designed for young folks who want to get a picture of the past four thousand years in a single book. The high lights of Israel's past, beginning with Abraham, down to the present day, are dramatically portrayed in simple language and clear style. It is not a text book in the ordinary sense of that term, specializing in details and dates; rather it is a story, interestingly told, incorporating the important facts of our history which every Jewish child should know.

"In all the world," as the author well says in his foreword, "there is no story more fascinating and more filled with adventure than the history of the Jews . . . It is a story of a people who have existed for more than four thousand years." This volume tells this story with romance and color. While specially designed for children, adults, too, will read it with interest. For a child, new worlds will open that will reveal the beauty and the heroism of a great people.

The book is beautifully illustrated by Raffaello Busoni, and printed in a manner that reflects credit upon the publisher.

DOROTHY THOMPSON

AT THE CENTER

December 1st

THE NEWS OF THE MONTH

By LESTER LYONS

A VIGOROUS denunciation of anti-Semitism was delivered by Dr. Norman V. Peale, noted Protestant clergyman, before the Genesee Conference of the Methodist Church. Dr. Peale said that the "most un-Christian thing that has happened in this country in a long while, has been the raising of the anti-Semitic issue" by Charles A. Lindbergh and Senators Nye and Wheeler. He also declared that "their attack on the motion picture industry because it is largely controlled by Jewish-Americans is unwarranted on the basis of facts."

A pamphlet denouncing Charles A. Lindbergh's speech that the Jews are one of the forces leading this country into war has been issued by the Council Against Intolerance in America, entitled "America Answers Lindbergh," the pamphlet contains the statements of 26 leading Americans.

Although the Jews comprise one-third of the population of Warsaw, the death rate among them is forty times that among non-Jews. Of the 500,000 Jews in the Warsaw ghetto, 3,549 died last July. Hunger was responsible for one-third of the Jewish deaths. Only 267 births occurred in the ghetto as compared with 1,062 births in non-Jewish districts.

A fresh outburst of anti-Semitism in Berlin has been engaged in by the authorities. Jews may no longer use sleeping or dining cars. They may occupy seats on street cars, buses, or other public conveyances only if they are not needed by "Aryan" passengers. The Jewish Kulturbund, which furnished concerts, theatrical performances, and movies for the Jews, has been dissolved and its artists required to work in munitions factories, build roads, or do similar labor. Vegetables and fruits have been added to the large list of foods and other commodities which Jews have been forbidden to buy. A number of the few remaining synagogues have been closed. Over 2000 Jewish families have been evicted from their homes. It is expected that they will be deprived of all their possessions except the handful of indispensable items labeled as "normal needs."

Over 10,000 Palestine Jews are now serving with the British forces in the Middle East. Forty thousand others are ready to join military service, if permitted by the Government. The formation of a special Jewish military unit named Maccabi has been approved by the authorities. Considerable economic contributions to the British war system are being made by Palestine Jewry. They furnish modern plants, scientific institutions, modern technicians and skilled labor. Important military and industrial in-

THE JEWISH-DUBLIN AXIS

A young Irish lawyer in Jersey City who is noted for his vigorous espousal of democracy and racial and religious liberty has formed a partnership with a Jewish lawyer, in order to set a good example. That their purpose might be clear, they have fixed to their office door the note "Headquarters of the Jerusalem-Dublin Axis."

formation has been given by refugees from Germany and the conquered territories.

A decisive refutation of the assertions that the Jews in America constitute a problem or are a disturbing influence or are remiss in their obligations to the country appears in an article published in the *Atlantic Monthly* for October by Professor Arthur H. Compton, winner of the Nobel Prize in physics. This noted scientist points out anti-Semitic propaganda is based on myth and deception. Praising the military service of the Jews in the first World War, Dr. Compton refers to an account in the Congressional Record for November 25, 1940 of the valor then displayed by them. During that war the Jews supplied 40 per cent more than their proportionate quota of soldiers in the United States Army.

The first radio broadcast ever sent from Palestine to Russia took place a few weeks ago when leaders of all factions of Palestine Jewry delivered stirring addresses urging the Russian

Jews to have faith that Hitlerism would ultimately be overthrown. A poignant plea that the Russian Jews should keep up their hope was made by the late M. M. Ussishkin, one of the founders of the Zionist movement in Czarist Russia. Some of the speeches were delivered in Yiddish, for the first time in the history of the Palestine broadcasting service.

In a powerful editorial denouncing Charles A. Lindbergh for his anti-Semitic utterances, *Liberty Magazine* has characterized him as "the most dangerous man in America." The magazine expresses a revision of its former attitude that he was a true American and states that if he is sincere "his is the sincerity of the witch burner." Resenting "Lindbergh's summons to the pogrom," the periodical declares that he "is America's number One Nazi."

Last month the National Refugee Service obtained jobs for 634 immigrants, more than in any previous month. Four out of every ten placements were in skilled and semi-skilled jobs. Domestic placements have declined to 12 per cent of the employment activity of the organization. Nearly one-third of the jobs obtained were for men over forty. The organization is conducting a Job Discussion Group for the purpose of enabling refugees to find employment.

DR. NICHOLAS M. BUTLER ON LINDBERGH

Expressing the pride of Columbia College in "the outstanding Jews who have been carried upon its rolls in years past," President Nicholas Murray Butler of Columbia University vehemently stressed the dangers and un-American character of racial and religious intolerance. He warned the freshman class of his college to beware of anti-Semitic persecution and declared that the insinuation that the Jews were trying to get this country into war was "absolutely contrary to every well-known fact." Dr. Butler urged vigorous and strong protest against such anti-Jewish propaganda.

The American Jewish Joint Distribution Committee has sent a representative to South America to cooperate with local leaders in establishing credit cooperatives and free loan banks for refugees from Nazism. The committee hopes that by this means emigrants may be helped to achieve economic independence and become useful residents of their new homelands.

Eight thousand Jewish refugees were admitted to the United States and 4,500 to Palestine during the three months beginning with June 1. Over \$423,000 was spent by the Joint Distribution Committee to enable these refugees to emigrate. Interned refugees released by the Palestine government were maintained by the United Palestine Appeal. Many of the refugees in this country were given relief and helped to find adjustment through the National Refugee Service . . . Senator Alben W. Barkley, majority leader of the Senate, and Paul V. McNutt, Federal Security Administrator, were among the prominent Americans who helped inaugurate local campaigns in behalf of the United Jewish Appeal.

Many rabbinic and lay leaders of Jewish congregations and affiliated organizations throughout the country attended a Conference for the Preservation of Judaism, under the auspices of the Jewish Theological Seminary of America. The purpose of the conference was to consider the responsibilities of American Jewry in view of the war and the destruction of Jewish life abroad and to formulate a program for the safeguarding and advancement of Jewish tradition and culture. As part of its object to strengthen Jewish life the Seminary has instituted its second annual nationwide program of adult Jewish education.

A keen tribute to the Jewish communal settlements in Palestine was recently paid by Sir Arthur Wankhope, former British High Commissioner for Palestine. Sir Arthur explained "how 30,000 Jewish settlers have, not only in theory but in actual practice, solved the problem of the equal distribution of wealth by the simple, if drastic, method of having none." The Jewish immigrants, he said, "have proved most successful farmers," so that the country now occupied by them "more than justified



Seated Left to Right: Mrs. Isador Lowenfeld, President of the Sisterhood; Mr. Herzfeld, Chairman, Forum Committee; Mrs. Roosevelt. Dr. Israel H. Levinthal, Joseph M. Schwartz, President of the Center, and Mrs. Nathan D. Shapiro, member, Forum Committee.

Standing Second Row, Left to Right: David Goodstein, Treasurer; Isidor Fine, former President; Samuel Rottenberg, Honorary President; Judge Emanuel Greenberg and Hyman Aaron, Vice Presidents and Joseph Goldberg, Administrative Director.

the words of those spies who long ago reported to Joshua that Canaan was a land flowing with milk and honey."

Seven hundred Protestant churchmen from all parts of the country have called on the "spokesmen of Christianity" in America to "preach and preach again, and continue preaching" against the "moral disease of anti-Semitism." Sponsored by the "Protestant Digest," the call urges that the condemnation of anti-Semitism be carried into the streets and the homes and that the youth be asked "to let no anti-Semitic word pass unchallenged." The Lindbergh speech is stamped as a definite plan to destroy democratic government here.

Yom Kippur Eve was celebrated in England in a blackout. Services were held in air-raid shelters as well as in synagogues. A wandering choir of young children, versed in the liturgy of the Day of Atonement, went from shelter to shelter, chanting the sacred hymns in darkness. London policemen

led these "Jewish choristers" to their destination.

A Jewish couple in London can boast of the fact that six of their sons are in active British military service. Two others have registered for service.

An "anthology of Phonographic Recordings of Jewish Interest" has been published by the Hillel Foundations of B'Nai B'Rith. The anthology is the first of a series of brochures intended to introduce resource material to the Jewish youth leaders in connection with their youth programs.

At a hearing before the Senate sub-committee investigating the motion picture industry, Senator Nye said that the movie producers are predominantly "foreign born, mostly Jews." The next day, the following telegram to an "unidentified" Senator was read by President Roosevelt at a press conference: "Have just been reading a book called the Holy Bible.

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BROOKLYN JEWISH CENTER ACTIVITIES

Tribute to be Paid Justice Brandeis at Service Tonight

Our late Friday evening lecture services will begin for this season, tonight, Friday, October 24th, at 8:30 o'clock sharp. For this opening service Rabbi Levinthal has chosen as the theme of his sermon "Justice Louis D. Brandeis — His Greatness and His Uniqueness," in which he will pay tribute to this great American and Great Jew who recently died.

Rev. Kantor will lead in the congregational singing. We are confident that many of the members and their families will want to attend this service, especially to join in a loving tribute to Justice Brandeis.

Advance Notices

Next Friday evening, October 31st, Rabbi Levinthal will pay tribute to another great Jewish leader who recently passed away—Menahem Mendel Ussishkin. He will speak on the subject, "Ussishkin — Dreamer and Man of Action."

Two weeks from tonight, on November 7th, we shall have a special service in honor of the 24th anniversary of the Balfour Declaration at which Judge Morris Rothenberg, former president of the Zionist Organization of America and one of the leaders in the Zionist movement, will deliver the principal address.

New Song Service to be Used on Friday Nights

Rabbi Israel Goldfarb and Rabbi Levinthal who jointly compiled and edited the service book "Song and Praise for Sabbath Eve" which has been in use in our synagogue all these years, have now published a new edition which contains an additional twenty-four pages of new inspiring English services and ten additional melodious hymns and songs. This supplement will be ready for use at our services in about a week or two and we are confident that the worshippers will be delighted with it. Here will be an opportunity for the congregation to join in the singing of some of the new and popular songs that have been composed in Palestine and which have won great popularity with the masses of our people.

Institute of Jewish Studies for Adults to Hold Opening Assembly October 30th

The Institute of Jewish Studies for Adults of our Center will begin the ninth season of its activities with an opening assembly for old students and others interested in its program, on Thursday evening, October 30th, at 8:30 o'clock. Rabbi Levinthal will address the assembly giving an outline of the program of studies announced for the season.

As in the past we shall have a number of courses in conversational Hebrew starting with the beginners' class and going through to a very advanced class. There will also be classes in Bible translation, in Jewish History, Jewish Religion, a lecture course on Talmudic Judaism as a Civilization and a course in the text of the Talmud. A leaflet describing the courses has been published and will be sent to all who are interested. The Institute is open to everyone in the community. There is no charge for tuition and only a nominal registration fee is made.

As in the past year, there will also be two special day courses for women who cannot attend the evening courses.

Trustees' Meeting Thursday

There will be a regular meeting of the Board of Trustees on Thursday evening, October 30th at 8:30 o'clock. All members of the Board are requested to please attend.

Sisterhood Meeting to be Held Monday, November 10th

The next meeting of the Sisterhood of our Center will be held on its regular meeting date, the second Monday of the month, November 10th at 1:30 o'clock. A fine cultural program is being arranged, the details of which will be announced in one of the forthcoming *Bulletins*. The women of the Center are meanwhile asked to please reserve that date for the Sisterhood meeting.

Junior Congregation Under Leadership of Rabbi Lewittes

The Junior Congregation of our Center which meets every Sabbath morning and holidays in the Beth Hamedrash, has now been placed under the personal supervision of Rabbi Mordecai Lewittes who will be assisted by the members of the teaching staff of our Center Hebrew School.

Rabbi Lewittes and the officers of the congregation have already developed many new plans for the improvement of the service.

The Sisterhood of our Center too, has made this a special project enlisting its interest and will offer a *kiddush* for the children every Sabbath on which the blessings for the new month are said.

We hope that the members will take advantage of this splendid opportunity to acquaint their children with the beauty and richness of our religious worship and will see to it that their children, sons and daughters, attend. The service on Sabbath morning begins at 9:30 o'clock and is usually over at 11 a.m.

Sisterhood Board Meeting Monday

Members of the Board of Directors of the Sisterhood of our Center are requested to please attend the regular monthly meeting of the Board this Monday afternoon, October 27th at 1 p.m.

Unveiling of Shapiro Monument

Members of the Center are requested to attend the unveiling of a monument in memory of the late David Shapiro on Sunday, October 26th at 11:15 a.m. at Mt. Lebanon Cemetery.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. E. Finkelstein

of 1203 Bergen Street on October 17th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the relatives and family of the deceased.

Broadening The Base of the Center

SEVENTY-FIVE members of the Center met during the New Year Holy Days to pledge themselves to conduct a campaign for new members for the institution they loved, their Brooklyn Jewish Center. They promised to add two hundred and fifty persons to the rolls of Jews now enjoying the Center kinship.

The leaders of the campaign know that every member of the Center will work ardently with this committee, and will do his or her share to "broaden the base of the Center by enlarging its membership," as our Rabbi aptly puts it.

This should be a work of love, for we can truly take pride in pointing out to all that there are few communal institutions in the world to compare with the Brooklyn Jewish Center. We, who are members of it, are perhaps too close to realize what a beautiful institution this is, — how beautiful its home, how beautifully organized its cultural, communal and social activities, and how filled with reverent beauty are its religious devotions.

If each of us can transmit to our friends the feeling of admiration for the Center which surely is in our hearts and minds we can make the task of winning new members simple.

Let us try, always remembering that a larger membership means broadening the base of the Center — spreading its beneficial influence to a greater percentage of Brooklyn Jewry.

Members enrolling during the period of the campaign will have their membership dated as of January 1, 1942, upon payment of a full year's dues at the time of joining.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Henry Caplan of 225 Eastern Parkway on the occasion of the marriage of their son, Arthur I. Caplan to Miss Harriet Weiner on October 19th.

Mrs. Jacob Goell of 576 Eastern Parkway on the birth of a son to her children, Mr. and Mrs. Irving London on October 19th.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the marriage of their daughter Vivian to Mr. Abe H. Lucks on October 16th.

Mr. and Mrs. Murray Schiller of 200 Sullivan Place on the engagement of their daughter Isabelle to Corp. Herbert Horowitz.

Mr. and Mrs. Isidor Silberberg of 659 Ocean Avenue on the occasion of the betrothal of their son Leonard Silberberg to Miss Florence Behrman.

Sabbath Services

Kindling of candles at 4:48 o'clock.

Friday evening services at 4:45.

Sabbath services, Parsha Noah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 3:30 p.m.

Mincha services at 4:45.

Daily Services

Morning services at 7 and 8

Sunday morning additional service at 9:00.

Mincha services at 5:00.

Courses in First Aid to Be Given at the Center

Under the joint auspices of the Department of Health and the Physical Training Committee of the Center, courses in first aid will be given in our building in the near future. Each course will consist of eleven 2-hour sessions held once a week.

If a sufficient number of registrations are received there will be three classes—namely 10 to 12 a.m., 2 to 4 p.m. and 8 to 10 p.m. Every person over seventeen years of age is eligible to register. If interested, please notify the Center office, stating what session you wish to attend.

Junior Club Meetings

The Center Clubs have resumed their activities. The clubs are free to children of Center members and to students of the Center Academy, Hebrew School and Sunday School. The following clubs have been organized for the current season:

Junior League—Young men and women of college age. Meets every Thursday night.

Inta-League—Boys up to 18; girls up to 17. Meets every Wednesday night at 8 o'clock.

Shomrim—Boys up to 16. Athletic, social and cultural. Meets Saturday night at 7:45 o'clock.

Center Girls—(up to 15). Social and cultural. Meets Saturday night.

Tsofim—Boys from 13-14½. Athletic and cultural. Meets every Saturday night at 7:30 o'clock.

Maccabees—Boys up to 13. Athletic, cultural, games. Meets Saturday night 7:30 o'clock.

Vivalets—Girls up to 13. Arts and crafts, social, cultural. Meets Saturday night at 6:30 o'clock.

Candle-Lites—Girls up to 11. Arts and crafts, games. Meets every Saturday night at 6:30 o'clock.

The clubs are under the direction of expert leaders.

Bar Mitzvah

A hearty *Mazel Tov* is extended to Mr. and Mrs. Abraham Levy of 1045 St. Johns Place on the occasion of the Bar Mitzvah of their son Ralph, which will be celebrated in the synagogue of the Center on this Sabbath morning, October 25th.

ELECTION NIGHT AT THE CENTER

Membership Social Gathering

Tuesday Evening Nov. 4th

A program of entertainment will be furnished by

JOIE ADAMS

popular Master of Ceremonies
currently featured at Loew's Greater
New York Theatres

together with

HIS AMATEUR SHOW

the amateurs appearing on the program are all winners of Loew's Theatre Amateur shows

Admission Limited to
Center Members

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Hyman Spitz Inc.
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We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bergen, George
Lawyer Married
Res. 89 E. 56th St.
Bus. 270 Broadway
Proposed by Hyman Siegel

Bilmes, Miss Sonya
Res. 580 Pennsylvania Ave.

Bruman, S.
Dress Manufacturing Married
Res. 960 Sterling Pl.
Bus. 1400 Broadway
Proposed by Mrs. Arnold Gottlieb and Frank Schaeffer

Cadel, Herbert
Dept. Store Unmarried
Res. 100 Lefferts Ave.
Bus. Lexington Ave. & 59th St.
Proposed by Moe Goldstein and Irving Kemp.

Cantor, Dr. Philip E.
Dentist Unmarried
Res. 437 Eastern Pkwy.
Proposed by Samuel D. Spector

Cohen, Jerome H.
Milk Married
Res. 140 Clarkson Ave.
Bus. 1624 Centre Ave.
Proposed by Mrs. Samuel Nicoll

Eisenstat, Miss Ruth
Res. 1224 Pacific St.

Faber, H.
Custom House Unmarried
Res. 17 E. 17th St.
Bus. Bowling Green
Proposed by Moe Goldstein and Irving Kemp.

Feinberg, Emanuel
Hosiery Unmarried
Res. 335 Chester St.
Bus. 53 Orchard St.
Proposed by
Mr. and Mrs. Benj. Levitt

Feinberg, Charles S.
Jobbers Married
Res. 1142 Lincoln Pl.
Bus. 145 Nassau St.
Proposed by Philip F. Feinberg and Isidor Fine

Fletcher, Miss Estelle
Res. 307 W. 79th St.
Proposed by Mrs. Ida Fortunoff

Friedman, David
Novelties Married
Res. 265 Montgomery St.
Bus. 566 - 7th Ave.
Proposed by A. H. Zirn

Glaser, Seymour
Unmarried
Res. 1240 Union St.

Gold, David M.
Manufacturing Unmarried
Res. 1524 President St.
Bus. 1182 Broadway
Proposed by Mrs. Harry Amer and Louis Zankel

Greenberg, Al
Production Dept. Unmarried
Res. 1145 Lenox Road
Bus. 1115 Broadway
Proposed by Jimmy Smith

Grossman, Harry
Bakery Married
Res. 751 St. Marks Ave.
Bus. 382 Classon Ave.
Proposed by H. H. Gross

Honig, Lou
Butter & Eggs Married
Res. 974 St. Johns Pl.
Bus. 18 Harrison St.
Proposed by S. Kamenetzky

Kabram, Irving
Store Fixtures Married
Res. 447 Crown St.
Bus. 257 Bowery
Proposed by Mrs. Hyman Fried

Kahn, Miss Hilda
Res. 718 St. Marks Ave.
Proposed by Mrs. Ida Fortunoff

Katz, Simon
Hosiery Married
Res. 675 Empire Blvd.
Bus. 328 Grand St.
Proposed by Benj. Katz

Kaufmann, Samuel
Neckwear Married
Res. 717 Montgomery St.
Bus. 20 W. 37th St.
Proposed by Leo Kaufmann and Samuel Shanker

Kirschbaum, Jonas
Sportswear Unmarried
Res. 1640 President St.
Bus. 700 Liberty Ave.
Proposed by Joseph Goldstein and Leon P. Goldstein

Klein, Harry A.
CPA Married
Res. 634 Montgomery St.
Bus. 1440 Broadway
Proposed by Joseph Richman

Leshaw, Stanley S.
Attorney Unmarried
Res. 344 Chester St.
Bus. 117 Liberty St.
Proposed by
Mr. and Mrs. Benj. Levitt

Levy, Jacob
Patrolman Unmarried
Res. 768 Georgia Ave.
Proposed by Louis N. Jaffe

Levenson, Julius
Furniture Married
Res. 225 Eastern Pkwy.
Bus. 7 E. 17th St.
Proposed by Harry A. Freedman, Joseph Horowitz and Dr. Moses Spatt

Levenson, Samuel M.
Principal Married
Res. 734 Montgomery St.
Bus. J.H.S. Queens
Proposed by Harry Blickstein

Levin, Miss Frances
Res. 662 Eastern Pkwy.

Levinson, Morris
C.P.A. Married
Res. 1448 President St.
Bus. 11 W. 42nd St.
Proposed by Maurice Bernhardt

Miller, Paul
Salesman Married
Res. 404½ Pulaski St.
Bus. 20 W. 22nd St.
Proposed by Moe Goldstein and Irving Kemp

Meyers, Miss Amy
Res. 662 Eastern Pkwy.
Proposed by Wm. Doblin

Moody, Harry Aaron
Unmarried
Res. 594 Eastern Pkwy.
Proposed by Sam Schoenfeld

Nussbaum, Herbert
Paints Married
Res. 836 Montgomery St.
Bus. 439 3rd Ave., Bklyn.
Proposed by Leo Kaufmann and Samuel Shanker

Perla, Herman
Lighting Fixtures Married
Res. 446 Kingston Ave.
Bus. 176 Worth St.
Proposed by Reuben Krefetz

Pollock, Miss Jeanette
Res. 1629 Eastern Pkwy.

Pratt, Nathan H.
Collection Agency Unmarried
Res. 73 St. Pauls Pl.
Bus. 45 W. 34th St.
Proposed by Murray Husid

Ramus, John E.
Publishing Married
Res. 1675 E. 18th St.
Bus. 1440 Broadway
Proposed by Albert Witty

Rosen, Lillian Suzanne
Res. 559 Saratoga Ave.

Rosof, Murray
Attorney Married
Res. 305 Miller Ave.
Bus. 10 E. 40th St.
Proposed by Benjamin Markowe

Sambur, Dr. Sol. J.
Physician Married
Res. 1322 Carroll St.
Proposed by Charles Blacher

Sara, Milton R.
Lawyer Married
Res. 440 Lenox Rd.
Bus. 270 Broadway
Proposed by Rev. Meyer Rogoff

Scher, Lewis J.
Librarian Unmarried
Res. 661 Saratoga Ave.
Bus. Rockefeller Center
Proposed by Seymour and Ben Smallberg

Savedoff, Morris M.
Manufacturing Married
Res. 751 St. Marks Ave.
Bus. 11 Warren St.
Proposed by Louis Rosen

Slamowitz, Lewis
Furs Married
Res. 325 Ocean Ave.
Bus. 214 W. 29th St.
Proposed by Nathan Farber and Harry A. Harrison

Schraub, Edgar
Aircraft Parts Unmarried
Res. 284 Eastern Pkwy.
Bus. 38 W. 4th St.
Proposed by Harold M. Jacobs and David Rosenberg

Schulman, Murray
Shoes Married
Res. 715 St. Marks Ave.
Bus. 64 Trinity Pl.
Proposed by David Halpern

Shapiro, Alexander
Manager Married
Res. 603 Lefferts Ave.
Bus. 68 Jay St.
Proposed by Frank Schaeffer

Shapiro, Joseph
Knit Goods Married
Res. 17 Ludlam Pl.
Bus. 1225 Broadway
Proposed by Reuben Frieman and Samuel D. Spector

Silverman, Jack
Dress Manufacturing Married
Res. 451 Kingston Ave.
Bus. 1375 Broadway
Proposed by Al Witty

Spitzer, Dr. Irving H.
Dentist Unmarried
Res. 65 Ocean Ave.
Bus. 853 Broadway
Proposed by Bernard Weissberg

Winiker, Miss Anne
Res. 499 Miller Ave.

Zucker, Joseph
Poultry Married
Res. 576 Eastern Pkwy.

Bus. 221 Rivington St.
Proposed by A. L. Goldman and J. Koeppel

The following have applied for reinstatement in the Brooklyn Jewish Center:

Deutsch, Daniel R.
Brokerage Unmarried
Res. 181 Hawthorne St.
Bus. 50 Broadway
Proposed by Moe Goldstein and Irving Kemp

Greenberg, Abraham S.
Patent Atty. Married
Res. 550 Ocean Ave.
Bus. 30 Rockefeller Plaza
Proposed by Benj. A. Levine and Joseph Heller

Gross, Abraham
Jeweler Married
Res. 605 Montgomery St.
Bus. 165-03 Jamaica Ave.

Luxenberg, Morry
Tailor Married
Res. 460 Crown St.
Bus. 485 Madison Ave.
Proposed by I. Silberberg and Mrs. A. Greenblatt

Rosen, David
Manufacturing Married
Res. 690 Crown St.
Bus. 260 Fifth Ave.
Proposed by Joseph Goldstein

Rothman, Mitchell
Linens Unmarried
Res. 919 Park Pl.
Bus. 11 E. 26th St.
Proposed by Morris D. Wender

Shanker, Norman
Steel Sheets Married
Res. 832 Ocean Ave.
Bus. 517 W. 28th St.
Proposed by Harry Munzer

Wedeen, George
Textiles Married
Res. 1307 Carroll St.
Bus. 471 Broadway
Proposed by J. A. Fortunoff

Weisman, William
Attorney Married
Res. 706 Eastern Pkwy.
Bus. 1270 Sixth Ave.
Proposed by

Judge Emanuel Greenberg
Weseley, Dr. Harry B.
Physician Married
Res. 902 Lincoln Pl.
Proposed by Ben Markowe

MAURICE BERNHARDT
Chairman Membership Committee

Boy Scouts

Boy Scouts of America Troop No. 125 will hold its first meeting of the winter season, on October 27th at 7:30 p.m.—T. Slater, Scoutmaster.

High School Class Started For Hebrew School Graduates

We are happy to announce the formation of a High School class for boys and girls who have been graduated from our afternoon Hebrew School. The class will be open also to other pupils who were graduated from other schools or who have received equivalent Hebrew education. The class meets three times a week and is taught by a member of the Hebrew School staff.

For further information see Miss Grayzel in the school office.

Acknowledgment of Gifts

We acknowledge with gratitude receipt of the following gifts:

Library

Ina Klein
Howard and Alvin Siegler
Mrs. J. Goell and family kindly donated a splendid edition of the Babylonian Talmud, "A Wilner Shas" rarely to be obtained now. This gift is in memory of the late Mr. Jacob Goell

Sforim for Beth Hamedrash

Mr. and Mrs. Charles J. Schless in honor of their 25th wedding anniversary.

Junior League

The next meeting of the Junior League will be held on Thursday evening, October 30th. An "Information Please" quiz and dancing will feature the evening's activities. Prizes to the quiz winners. Friends of members will be admitted by guest cards.

Dramatic Club

A dramatic group for children between ten and 14 years of age is being organized. The first session will take place on Wednesday, October 29th at 4 p.m. The fee is \$2.50 per semester. The group will be led by Miss Phoebe Honig. Another dramatic group for those above 14, meets every Sunday at 2 p.m.

Junior Congregation

The services for this Sabbath at the Junior Congregation will be led by the following:

Schacharit—Herbert Kummel
Sedrah (summary)—Shirley Green-span.
Maftir—Joseph Weissberg
Musaf—Kenneth Amer

The Center Weekly Forum Lectures and Discussions

Each year the Brooklyn Jewish Center brings to its Forum the most eminent speakers and leaders of thought, so that its members, and the community in general, might be adequately informed on problems of vital public interest. This is a feature in which the Center takes justifiable pride. It is no exaggeration to say that the Center Forums have contributed importantly to the cultural development of modern Brooklyn.

The 1941-1942 season began with an address by the First Lady. The other speakers through December are listed below. The lectures are held every Monday at 8:30 p.m.

October 27th

LUDWIG LORE, foreign editor of the *New York Post*. Contributor to the *Nation*, *Harpers*, *Current History*, and other magazines.
Topic: "BEHIND THE EUROPEAN CABLES"

November 3rd

JOHN SCOTT, author, traveler and journalist. Mr. Scott, who is the son of Prof. Scott Nearing, has recently returned to America after ten years in virtually every country in Europe and Asia. Most of his time was spent in Russia.

Topic: "THE GERMAN - RUSSIAN WAR—WHAT CAN WE EXPECT from RUSSIA"

November 10th

MAXA NORDAU, artist, publicist and author; daughter of the internationally famous philosopher, critic and sociologist, Max Nordau.
Topic: "WOMEN AND THE WAR"

November 17th

PROF. SCOTT NEARING, leading economist, sociologist and educator.

November 24th

FRANK KINGDON, educator, author, clergyman and leader of American thought.
Topic: "AMERICA AND THE NEW WORLD ORDER"

December 1st

DOROTHY THOMPSON, author, columnist, radio commentator. One of the most outstanding women of our times.
Topic: "OUR WORLD TODAY"

December 8th

DR. A. A. BRILL, eminent psychologist, psychiatrist, author and translator of Freud.

December 15th

DR. EMIL LENGYEL, noted lecturer and author.

December 22nd

JOHANNES STEEL, radio commentator, authority on foreign affairs, author of "The Second World War," and other books.

December 29th

LUDWIG LEWISOHN, distinguished author and critic.

Admission to Center members, free; to non-members, 30c, including tax



Ludwig Lore



Prof. Scott Nearing



Johannes Steel

JEWISH EVENTS REVIEWED

Has large circulation in this country. Written entirely by foreign born, mostly Jews."

General Charles deGaulle, leader of the Free French government, has issued a declaration nullifying all the decrees of the Vichy government, including the legislation against the Jews. A Jew has been appointed head of the Department of Justice and Education in the Free French cabinet. The Nazi press has attacked this appointment as an "insult to France."

A young Jewish scientist at the Hebrew University in Jerusalem has made an important discovery which will facilitate the production of tanks. The details have been imparted to the appropriate authorities.

Inestimable aid to the British forces in their invasion of Syria was given by a group of Jewish youths who, but two years ago, had been jailed by the British government for engaging in the kind of activities now utilized by the British. These youths had been sentenced to fifteen years imprisonment for secretly training for scouting work. Their object was to combat terrorists who were crossing into Palestine from Syria and Iraq under Axis subsidies. When the war broke out they were released and volunteered for service with the British Army. As a result of their training they went into Syria as advance scouts and thereby paved the way for the British invasion.

That the great mistake and fault of the Christian world was that it had displayed compassion but not resistance toward Hitler's atrocities against the Jews was the view expressed by the Dutch Minister of Education at a Palestine Victory Campaign meeting in Liverpool. He said that "Had the world's indignation after 1933 over the fate of the Jews in Germany given place to the world's early resistance, then, perhaps things would have been different now." The Minister remarked that "the mentality of a nation, the nature of its policy, is revealed by the manner in which it treats its Jewish citizens." He made a strong appeal for support of the Zionist cause.

The organization of land settlement by the Jews in Palestine has been praised by an official of the Interna-

Continued from page 15

tional Nansen Office for Refugees as a model of efficiency and thoroughness.

The attempts of the Nazis to spread anti-Semitic propaganda in Holland have met with contempt by the Dutch. All Dutch cinemas have been required to show "The Wandering Jew," an anti-Semitic film. While the Dutch fill the movie houses, yet, when the lights go up after the picture is over, they are observed to be sitting with their backs to the screen.

All Jewish businesses in Norway have been "aryanized." The larger concerns have been turned over to Germans and the smaller ones to local Quislings.

During the British campaign in Libya the Australian soldiers adopted the Jewish star as a symbol of good luck. They had seen this star chalked on the trucks of Jewish drivers in the army, in the absence of a recognized national flag. Because the Jewish drivers were very daring and had effectuated difficult escapes from danger, the Australians attributed their good fortune to this symbol, and therefore they began using it on their own tanks and trucks.

The racial theories of the anti-Semites seem to have practical limitations. Public appeals in Roumania for blood for transfusions for wounded soldiers met with a scanty response from "Aryans." The government finally was obliged to agree that Jewish blood would be accepted for such purpose.

Tickets For Night of Stars

The Sisterhood is selling tickets of admission to the "Night of Stars" at Madison Square Garden on November 26th. The range of prices is from \$1.10 to \$11.00. Mrs. K. I. Ostow is chairman of the Sisterhood Committee.

Basketball Season in Full Swing

The season's first game was played on our court last Sunday evening, when the B.J.C. quintet defeated the Washington Heights Y.M.H.A. Next Sunday evening our team is playing against Union Temple, a leading team in the Borough.

The Center team includes many new faces, some of them former college stars.

AN EVENT OF THE FORUM SEASON



DOROTHY THOMPSON

will speak on

"OUR WORLD TODAY"

MONDAY, DECEMBER 1

Miss Thompson is one of the greatest women of our time. Don't miss hearing her new message.

This lecture will be held in the Synagogue, and all seats will be reserved. Tickets: 83c, \$1.10, & \$1.65, including tax, now on sale.

THE JEWS OF LATIN AMERICA

Continued from page 9

countries. Fascist and anti-Semite propaganda, identifying, without any foundation whatsoever, the bulk of Jewry with Communism, has strengthened this trend, despite the fact that race hatred and race prejudice are not characteristic of the Latin American nations.

There are, however, other possibilities, in the field of agricultural settlement and the development of crafts and small industries. Here the Jews, as already stated, have been both active and useful. That they could make a definite contribution in agriculture is demonstrated above all by the experience in Argentina. In that country Jewish agricultural colonization began as far back as 1889, and has never been interrupted since. On the contrary, the Jewish farming community has slowly, but steadily, grown. Today about 30,000 Jews reside in rural centers and settlements, and more than 3,000 families do actual farming. Late additions — some hundred colonists and their families from Germany — have successfully adapted themselves to their new lives and working conditions. The high agricultural standard of these colonies, and the excellence of their cooperatives, have often elicited high praise from Argentine authorities. In Brazil, Jewish farm settlements have existed for more than thirty years, while

others are under way in Uruguay, Bohvia, Paraguay and Chile.

The latest experiment of this kind, very successful to date, is now being made in the Dominican Republic. There, thanks to the generosity of Generalissimo Trujillo, a well-located area of 25,000 acres of fertile soil was placed without charge at the disposal of refugee settlers, both Jew and Gentile. Management, furnished by the Dominican Settlement Association, is able, and the settlers are well selected and satisfied with their lot. Financially, too, the colony seems well established. The money advanced to the settlers by their organization is supposed to be repaid within a reasonable time through the work of the colonists themselves. Once the debt is liquidated, the colonist owns his property as an independent farmer. The atmosphere and environment are friendly. Both the Dominican Government and the population at large consider the newcomers as a definite asset and reject any kind of religious or race hatred. The Dominican experiment, if successful, might pave the way for other similar enterprises in various Latin American countries. This would be a definite advantage for all concerned, as Latin America needs population and an increased exploitation of her fabulous potential wealth.

LESS THAN A BEAST

Continued from page 10

came to rest on the other side—sprawling on the ground.

My grandfather was probably more dismayed by this outburst than he was willing to show. Only the frown on his forehead and the slight quiver of his beard betrayed his excitement. Stach gazed at him with admiration; no one had ever before dared to stand up against Karol in such a manner. But suddenly a thought came to him.

"Panie Melech," he said—and to this day I don't know whether he was serious or trying to pull my grandfather's leg—"the other day you scolded me because I had a fight with Piotr. You said one mustn't beat man or beast. Yet tonight you beat up Karol. How do you explain that?"

My grandfather was embarrassed. All his life he had preached against violence and now he was himself guilty of using it. But after a few seconds, his gentle, wise smile returned to his lips and the glint of humor to his eyes.

"Well, Stach," he said. "What makes man and beast God's creatures? God gave them both one instinct in common: the love of their children. But Karol doesn't have that instinct. He mistreats his children. He is not a man and less than a beast. Do you understand?"

Stach nodded. Then he looked around the room with the proud expression of a pupil who wishes to say: "You see, I knew the master would know the answer."

NOTICE TO PEW HOLDERS

As an accommodation to owners of Synagogue pews, the Forum Committee will reserve their pew seats for the lecture to be given by Dorothy Thompson at the Center on Monday evening, December 1st, providing the seats are ordered immediately.

The demand for tickets is so great that we must urge all pew holders to place their orders not later than Friday, Oct. 31st.

ONE AMERICAN'S CREDO

Continued from page 12

honest and patriotic Germans here in America who had contributed faithfully and generously to the upbuilding of the country, and who now disown Hitler as misrepresentative of the true Germany, were made to suffer insult and injury as the result of this wholly un-Christian and un-American propaganda.

The un-Christian and un-American hate fostered years ago against the Irish, as well as that unleashed against the Germans living here during the last World War, faded into oblivion, as must all such un-Godly creeds that find temporary root in the God-favored soil of our own United States.

This hysteria of hate, were it allowed to progress, would soon make Armageddon a grim and awful reality. Like the long ago A. P. A. and the more recent Ku Klux Klan, this hell-spawned anti-Semitic agitation will pass into the limbo of all such doctrines. It can never have any place in the American way of life. And in its passing it may well be the cause of untold numbers of the present crop of hate inciters becoming healthy Americans, and perhaps eventually *real Christians*.

There's still time for a multitude of so-called Christians to turn back to the true American's creed, and not be left holding the bag a few years hence when Hitler has followed Benedict Arnold's footsteps to the hell he so richly deserves. Now, if ever, is the time to be an American!

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The Brooklyn Jewish Center Review

ANOTHER MRS. ROOSEVELT
QUESTION BOX

THE CHANGING EAST SIDE

BY HAROLD BERMAN

WEIZMANN'S BITTER
COMPLAINT

By JOSEPH GOLDBERG

THE SNAKE IN EDEN

By SYLVETTE DE LAMAR

NEW BOOKS

Reviewed by MRS. MORTON KLINGHOFFER
DR. ISRAEL H. LEVINTHAL and
RABBI MORDECAI H. LEWITTES

JEWISH EVENTS REVIEWED

By LESTER LYONS

NOVEMBER

1941

THE CENTER BULLETIN BOARD

Next Membership Social Meeting—

WEDNESDAY EVENING
DECEMBER 17th

Amendments to the Center Constitution will be considered

A Program in Keeping with the Spirit of Chanukah
is Now Being Arranged.

WATCH FOR FURTHER DETAILS

BASKETBALL GAME



Sunday Evening
November 23rd

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CENTER

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Admission, including tax:

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and between halves

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Every Thursday Eve. at 9:00

Next Meeting: Nov. 27th



*Watch daily newspapers for
announcement of subject and
speakers*



NEW YEAR'S EVE

SPEND IT AT THE CENTER

WEDNESDAY EVENING, DECEMBER 31st

Excellent Supper — Music by

CHARLES BANOW and his ORCHESTRA

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

NOVEMBER, 1941 — KISLEV, 5702

No. 12

WEIZMANN'S BITTER COMPLAINT

IT must have been a woefully disillusioned Dr. Weizmann who brought himself to the point of declaring openly in a recent address dealing with a Jewish army in Palestine that his patience has been exhausted and that the England of Churchill, like the England of Chamberlain, represents one long chain of unfulfilled promises, obstructions and disappointments.

In this address, to the London conference of Zionists, he reviewed the progress of the negotiations conducted by the Jewish Agency. He accused the Churchill government of vacillation and lack of a definite stand. It said yes and no in the same breath, never expressing a definite opposition to the plan, but continually promising that today, tomorrow or the next month the Jewish army would become a reality.

The negotiations go back to the period immediately preceding the present war, when, on the 29th of August 1939, Dr. Weizmann offered co-operation to the then Prime Minister Chamberlain. In December of that year the Jewish Agency suggested that England mobilize a Jewish Army in which Jews would serve as Jews, under a Jewish flag, side by side with the army of Great Britain.

No progress was made under the regime of Chamberlain and Malcolm MacDonald.

The offer was renewed when the Churchill government came into power. In September, 1940, the offer was accepted and all details to put the plan into operation were worked out. In March, 1941, the Colonial Secretary informed the Jewish Agency that because of lack of equipment the project would have to be deferred for a period of six months, giving at the same time assurances that the government had not departed from its previous favorable attitude. Again on October 15th the Colonial Office found the excuse of "technical difficulties" to

suggest postponement for another three months. Finally, the Colonial Secretary repudiated the promise of September, 1940, and the renewed assurances given in 1941. Thus came to an end the series of negotiations and Dr. Weizmann was led to declare in his address that Jews were being punished for their loyalty to the Allied cause and denied the right, possessed by every nation—the right to a name and to its own flag.

Those who followed the career of Dr. Chaim Weizmann as the world Zionist leader will realize how painful must have been his task when he betook himself to criticize as severely as he did the very British Government he always took so much care to defend. Super British patriot that he is, he never permitted himself to share the strong protests often made by other Zionist leaders against the

attempts of the various governments of Great Britain to stifle the development of the Jewish National Homeland in Palestine. He always believed in justice at the hands of England, and when confronted by one rebluff after another he somehow found reason to be hopeful that the sacred promises held by Zionists would be fulfilled and that Great Britain would not let them down. It was this policy of moderation that alienated a large body of the more militant Zionists, and led Jabotinsky and his followers to form the new Zionist Organization as an opposition to the main body of Zionists.

It is significant that despite these setbacks Weizmann remains hopeful, counseling the Jewish youth of Palestine to join the British army in ever increasing numbers and to work and fight, even if nameless, in the great struggle against Hitlerism.

—J. G.

A GREAT WOMAN VISITS THE CENTER

IT is seldom given to one institution to be able to present, within but a short space of six weeks, two such outstanding lecture personalities as Mrs. Franklin D. Roosevelt and Miss Dorothy Thompson. The former opened the forum season on October 20th in the presence of the largest audience that ever greeted a speaker at the Center; the latter will speak on December 1st. Mrs. Roosevelt and Miss Thompson are regarded as the greatest American women of our generation.

Miss Thompson, like Mrs. Roosevelt, is not a newcomer to the Center forum. She, too, has addressed our audiences on previous occasions.

Her first appearance was in December 1929, when we billed her as "Mrs. Sinclair Lewis." She had married the winner of the Nobel Prize for Literature in March of the pre-

vious year. Her topic, oddly enough, was "Love and Life in Soviet Russia." The name "Dorothy Thompson" was then comparatively unknown and little did we realize that that name and not "Mrs. Sinclair Lewis" would within a few years, become so celebrated.

She spoke again in February 1932. She had been scheduled to lecture on the preceding Monday evening, but that afternoon we received a telephone call from Sinclair Lewis. "Miss Thompson is ill," said Mr. Lewis. "Would it be agreeable to you if I took her place this evening?" "Would it!" we felt like exclaiming. For years the Forum Committee had made numerous unsuccessful attempts to have Mr. Lewis address the Center, and here he was offering himself as a substitute! There was one regret, how-

Continued on page 23

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

“בינינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

I RECENTLY received a letter from a young man of our community now in the United States Army. He is stationed in one of the southern camps, and was, when his letter was written, on maneuvers in North Carolina. I reprint below the letter as written, without any change or correction, but omitting the name of the sender. It made a deep impression upon me because it revealed an appreciation of an old Jewish trait, which, alas, is fast disappearing, particularly among the residents of the big cities. The letter follows:

“Dear Rev. Levinthal—

“As a former enthusiastic attender of your Friday night services before inducted into the army, I am writing to you to tell of how Jewish fraternity and brotherhood is as true as real southern hospitality.

“We have been in the Carolinas for a month, mainly as you probably know, for the manoeuvres. Being out in the fields, sleeping on the damp ground, eating irregular meals we naturally look forward to a week-end that would allow us to recuperate and make up for these lack of necessities. The United Service Organizations have done a truly fine job for the soldiers down here. The townfolks communities and society have turned out everything they could have in order to insure recreation, amusements, facilities and joy for the boys. The Jewish people in each town gathered under one council, greeted the men as they arrived, took them to their homes, treated them as their own sons and fed them with the best food available, to say nothing of giving these Jewish soldiers room and bed to sleep for the short day allowed on leave from camp.

“These things have been deeply impressed on me. These people were *wanting* to go out of their way to give all they could to help. As I was one of them, I thought—what was wrong with the northern folk? Look at Washington, D. C.—the U. S. O. has merely started there; New York City—I don’t believe any arrangements are fully developed, but then why

should such a condition exist? In a city of millions there are probably many outside soldiers who cannot make good connections.

“These men really appreciate the things that have been done for them down here.

“I am writing to you because I know you are deeply concerned with the Jewish cooperation throughout the world. Well, for my part, they are, and will always be the greatest religious race in the world.

“But the north and the south are as different as night and day. True hospitality is really only prevalent in ‘Southern Hospitality.’ The northern folks may be superior in industry, intelligence, education, social life, science and other obvious conceivable advancements, but the south has the latter beaten as far as fraternity, brotherhood and love.”

Now it is true that the south is noted for its hospitality, and the Jews living in the south are no different in this respect from the other southerners. But if one reads between the lines of this letter, one can easily see that the Jews in the south are exhibiting something more than the usual Southern Hospitality. They still cherish and practise that old Jewish ideal of *Hachnosas Orchim* which makes the stranger feel at home in your midst, that makes him feel that he is regarded not as a stranger but as a brother, a welcome kinsman.

The north, it is true, does not possess the same hospitable attitude that is found in the south. But we Jews have a tradition of hospitality for, and welcome to, the stranger which is part of the essence of our religious teaching; a tradition which began with father Abraham at the very dawn of our history.

In the army camps in and near New York there are undoubtedly hundreds of Jewish lads who came from far-away communities. True, New York offers them many diversions. And yet, I often wonder if there are not many who yearn for a friendly handshake, for an intimate evening at a friendly home. I wonder if in all

these camps there are even a handful who could write to their Rabbis or folks at home as this young man has written to me.

It is something to which we should give much more thought than we have to date.

Israel H. Levinthal

TO A JEWISH FRIEND

By Dorothy Thompson

MY Dear Friend: I could find no words when we spoke on the telephone this morning. Should I merely add one more expression of revulsion, disgust, and grief? And would you listen to it, in any case, through all the bitterness that you feel? I hear in my ears your cry, “What will become of my child if this goes on?”

You and I belong to one civilization. We have read the same books, admired the same minds, believed in the same virtues, and practised them accordingly to our limitations. We both love freedom, and we both love peace.

It is perhaps hard for you to believe that the same cry that you uttered was in my heart, too. “What will become of my child!” You fear that this mob-madness will spread and I share your fear. The example is attractive for those who seek a scapegoat for their own personal, national and social frustrations. But, if it does, what will become of my child, as well as yours?

Would you prefer your child to be brought up to be a persecutor to being brought up to be persecuted? Would you like him to be taught to burn, and beat, and steal? Would you like him to preen himself on his fair hair as sufficient justification for his existence and his actions? Would you like him to be trained in prejudice and brutality and violence? You would not; and as you seek to protect your child, so I seek to protect mine, and we are, as we always were, on the same side, standing for the same things.

My passion, like yours, is for those few principles of civilization that have lifted people through the ages to the precarious dignity which gives them the right to call themselves “human.”

From *Herald-Tribune*, Nov. 14, 1938

ANOTHER MRS. ROOSEVELT QUESTION BOX

THE following is a summary of the replies that Mrs. Roosevelt gave to questions that were asked her at the conclusion of her lecture in the Brooklyn Jewish Center on October 20. Naturally, the replies, as well as the questions, were impromptu.

Question: "In an address Senator Wheeler said that there was an anti-Semitic trend in this country as a result of our defense policy. Have you found this to be so?"

Mrs. Roosevelt replied that she did not believe there was such a trend because of the defense policy. She said that this allegation was one of the things that German propaganda tries to make the American public believe. She recalled that she had recently received a transcript of a German broadcast of one of her statements in which she was made to say that "my husband and I were willing to drag the country (America) into the war at behest of the Jewish people. Mrs. Roosevelt commented: "That, of course, is utterly ridiculous and untrue. But such is German propaganda."

Question: "There is a difference of opinion as to whether the United States can be invaded by military forces, but there can be little doubt that the United States can suffer economic strangulation if Hitler wins the war. Why do not administration leaders emphasize this point?"

Mrs. Roosevelt pointed out that the President had drawn attention to this danger a good many times, and that "I don't know any more ways of trying to get this point across than the administration has already tried." She went on to say: "It is perfectly obvious that economic strangulation of the United States could result the minute Hitler (after victory) decided he wanted to have it result. If Hitler controls the seas, or traffic on the seas, our trade would have to be governed by what Hitler would be willing to have us do. On the question of the possibilities of a military invasion of the United States—there are certain things I believe people are very stupid about. You don't have to land an army in this country to make it awfully uncomfortable for our people. No army has landed in England."

Question: "Does our press furnish too much news that is likely to prove valuable to the Axis powers?"

Mrs. Roosevelt's answer was that we cannot have censorship of the press or of the radio in peace-time, but that "I doubt if anything that is really important gets out." She added: "I regret to tell you that there are many people in this country who send information in other ways."

Question: "What do you suggest as an equitable peace after the war to avoid a third world conflict?"

"In the Four Freedoms that the President enunciated in his message to Congress," Mrs. Roosevelt replied, "he said there was a freedom which we must ask for all the peoples of the world, the freedom from fear through reduction of armaments. As to how we should do this, one of the difficulties is that no one today knows what kind of government one will be dealing with at the end of this world situation. You are going into a period which is unknown, and that is one reason why I think we should lay so much stress on what we build within ourselves today. We don't know just what we will have to deal with. I feel sure that the willingness to establish an economic order that will make it possible for all people to have access to raw materials is the basis of any peace which is going to last."

Question: "I have been reading your question and answer page in the *Ladies Home Journal*, and am anxious to know if these questions are answered by you, personally."

Mrs. Roosevelt assured her questioner in very positive terms that no one wrote the material for her. No "ghost writer" ever prepared anything that she signed.

Question: "Do you believe that conscription will be continued after the present emergency is over?"

The answer to this Mrs. Roosevelt did not know. Her own opinion was that "a year's service would be a continuing thing," but that the law should be changed so that a boy's induction into the army would come at the conclusion of his academic education. "However," she said, "I have no knowledge of this at all. You know as much about it as I do."

Question: "Why don't the British

create a diversion by opening a new front in the war?"

"For the very good reason," Mrs. Roosevelt replied, "that it would be very bad to create a diversion front and get beaten. Unless you are sure that you can control all the air, you are not going to try anything which may result in defeat. Probably the British are hoping that we will provide a good deal more in the way of materials before they feel that they can organize and carry through a real invasion. It is not such an easy thing to do, as those who were at Dunkirk well know. If you have been reading what de Gaulle says about the defeat of the French army you know very well what happened to them. It would be very unwise to do a thing which you weren't very sure could go through. And I imagine that is the reason for the failure to open a diversion front."

PALESTINE NOTES

A NEW agricultural settlement, named in honor of the late Hebrew poet, Chaim N. Bialik, has been established in Palestine. . . . The Palestine Industrial Exhibition, which recently opened in Cairo, featured the products and achievements of more than 360 firms and public institutions in Palestine. The exhibition was hailed by Egyptian leaders as a striking demonstration of the industrial capacity of Palestine and especially of Jewish accomplishments in that country. . . . The farming settlements in Palestine have a serious shortage of labor. The cooperative colonies recently called for 5200 additional laborers to complete essential agricultural works—the Palestine Symphony Orchestra, composed chiefly of refugees from Europe who were once members of the best orchestras there, has begun its annual tour in Egypt.

The Hebrew University in Palestine has been hailed by Dr. James G. McDonald, chairman of the President's advisory Committee for Refugees, as one of the major constructive and unifying forces in Jewish life. He said that this university is the "great rallying center of the Jewish people of all sorts of ideologies, religious, economic, political, philosophical."

—LESTER LYONS

THE CHANGING EAST SIDE

By HAROLD BERMAN



The illustrations reproduced on these pages were drawn by the great sculptor, Jacob Epstein, when he was about twenty, and had planned to devote his career to portraying Jewish types on the East Side, where he lived. They were drawn originally for Hutchins Hapgood's now classic book, "The Spirit of the Ghetto," published by Funk & Wagnalls in 1902.

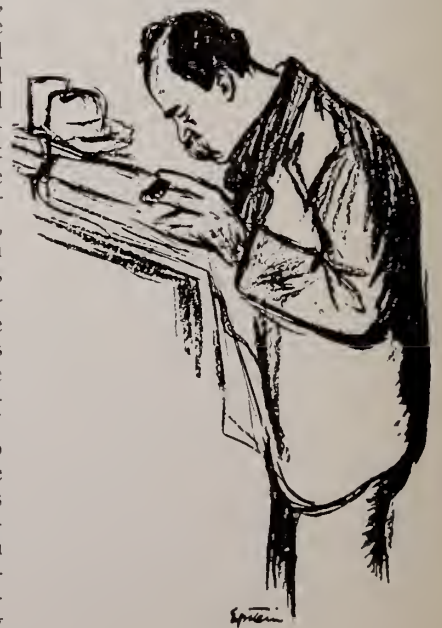
The illustration at the left is titled "Going to the Synagogue." The portrait below is of Moshe Katz, then literary editor of "The Daily Forward."

FORTY years ago Jacob Epstein drew a striking group of figures to symbolize "the spirit of the Ghetto" in the New World. This group represented a tall, black-bearded Jew in shirt sleeves and skull cap standing beside a sewing machine looking over towards a row of frowning and gaunt tenements. If this drawing correctly epitomized the life of the Jew in the biggest—I will not say the greatest—Jewish community in the world at that time, the newly-planted, mushroom-grown ghetto founded by the East European Jews in the American Metropolis towards the end of the nineteenth century and the early decades of the twentieth, it would be totally misrepresentative of it at the present day. The Jewish New Yorker, with a few exceptions, no longer lives on the East Side; he no longer lives in the dilapidated rookeries, and he no longer draws his chief sustenance from the sewing machine. Together with the tenement and the sweat shop there also has passed into history "the roof," which in the good old summer months

served as the communal bedroom, as the club-house for the discussion and the solving of the world's problems, as a trysting-place for the young, where the courtships, begun over the sewing machine or the pressing board or at the one cent soda-water stand on the corner, were continued and brought to a happy consummation under the romantic and indulgent light of the moon and the stars, and before the slyly-averted glances of the elder folks. Into limbo have passed, also, the small, sparsely furnished clubs in which the fate of the world was gravely decided by grimy and toil-worn men and women towards the midnight hour: the many little cafes at whose creaky tables and on whose hard-backed chairs all the social, political, and economic philosophies of all ages, from the days of Plato to Bakunin, were expounded. And gone also are the famous theatre galleries ("galiorkies," in the common Yiddish-American parlance of the day), with their widely-applauding, to-the-death-fighting "patriots"; the dragoon-legged, cape-coated, silk-hat sporting

Matinee Idols; the 300 pound little soubrettes, and the grandmotherly chorus-girls, who, poor things, had to rock their squalling little grandchildren to sleep before they could come to the theatre. Gone are all these signs of an early unsophisticated age, of an economic poverty, and a mental and ecstatic primitivism. But gone, too, is a charming, if crude, idyl, a period in our life and a milestone on our path that was marked by roseate, if naive, dreams—and there is no dream, said the Sages, without its quota of foolishness. Even the best of them.

The Ghetto of those early days dreamt, and its dreams embraced the world, the world already created, and the worlds yet to be created; the Utopias yet to be built by none other than these hard-toiling and poverty-stricken tenement dwellers. The physical boundaries of their cosmos were marked off by the East River, the Bowery and Fourteenth Street, but the boundaries of their dream-world were practically limitless. It was an Einstein universe drawn along spiritual lines, and, needless to say, its streets were all lined with gold, its towers and battlements were of a sapphire and ruby, while its gates were of malachite, topaz and onyx. And, of course, neither the cry of the down-



trodden and the oppressed, nor the triumphal shout and the crack of the whip of the oppressor, would ever be heard there. No, sir! It was to be a world in which there would be no "boss" and no foreman, no landlord and no policeman, no pot-bellied capitalist with the dollar marks etched all over him; no dreary tenements, and no stuffy sweat-shops, with their heaps of coats and ladies' jackets; no poverty and no riches, no lash and no bleeding backs, and the emblem was to be a hovering dove of peace, with its innocent white wings spread in gentle flight, and bearing an olive branch in its bill.

Yes, the East Side of that day dreamt, dreamt intensely and abstractly in the midst of its physical wretchedness. While the few practical souls dreamt dreams of personal aggrandizement, of wealth, of a home "uptown," and perhaps a luxurious coach and two sleek horses to draw it, the greater majority of its inhabitants entertained Messianic dreams for the entire human race, or at least for the Jewish race.

The East Side of those days toiled and starved, suffocated in its sweat-shops and tenements and its filth-laden lanes, but all the while it hugged its precious dreams to its bruised and ragged heart. The elder, Yiddish speaking folks, rushed to the little cafes, to the dark, back-room meeting halls, to discuss socialism and anarchism and to find the ways and means for bringing quick salvation to an ailing world, while the younger folks hurried to the Educational Alliance on East Broadway and to the University Settlement on Eldridge Street, both of which institutions bustled with life and activity, with lectures, classes, meetings, and discussion groups. What hives of intellectual activity were these two buildings in those days! Books could be written on them and their contribution towards the Americanization, the awakening of the dormant abilities, and the shaping of the intellectual beings, as well as the careers, of an entire generation of Jewish-American immigrant children! By the power of that talisman that generation was saved from going under, from being swept away by the treacherous currents seething about it in these early and brutal days in its new home.

The Jewish population of New York, in 1880, according to a trustworthy census, amounted to about

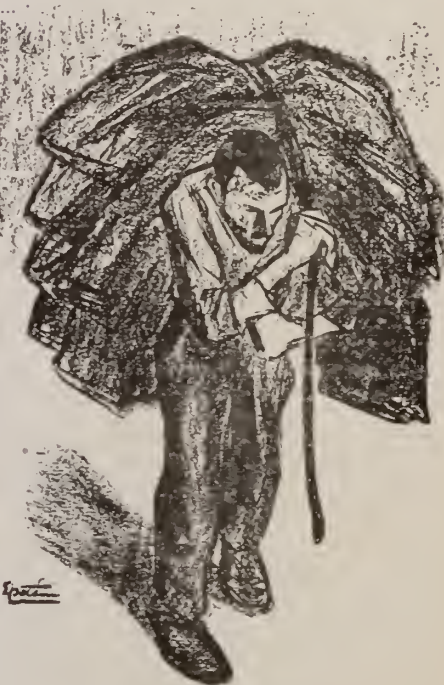
60,000, mostly concentrated in the lower east-side. In 1888, or a few years after the beginning of the large-scale emigration from Russia following on the enactment of the "temporary" May Laws, and on the bloody outbreaks against the Jews in numerous cities of the Pale, it reached a total of 125,000. But three years later it already mounted to 225,000, and in 1897 to a round quarter of a million. By 1912 it reached the enormous total of 1,500,000, while at the present day it is estimated to be two and a quarter million.

But while the present Jewish population of the city is spread through the five boroughs of the greater city, with the Bronx alone accounting for fully three quarters of a million of it — some say a full million — in the early days of the great Jewish incursion practically all of them settled on the lower East Side, and stayed there until they died or grew too prosperous for that humble neighborhood. In 1892, for example, we find that of the approximately 225,000 Jews living in that city, 130,000 lived in the section bounded on the west by the Bowery, on the north by Fourteenth Street and on the east by the East River. About 50,000 lived within a narrow radius outside of these limits, while 40,000 more were scattered about the other parts of the city. The Bronx was still a wilderness of wide-stretching farm lands. The first subway lines, covering only a limited area of Manhattan's West Side, was not opened until 1904, and by that time there were almost one million Jews (three quarters of a million, according to the most conservative estimates) in the greater city.

At the present time, however, the formerly exclusively Jewish East Side is approximately divided as follows: the western parts of Madison, Monroe and Henry Streets are populated by Greeks; the eastern part of Monroe and the entire Cherry Street settled by Italians; Division Street, famed for its millinery shops and female "pullers-in," or barkers (Amazons who would pounce upon every woman who passed by, grip her arm and drag her into their shops and forcibly block her egress until she bought an "\$18" hat for any sum ranging from \$1.50 to \$2.50, and was badly "stuck" in either case) now is a colony for saffron-faced Chinese and their plump, little baby-looking wives and orange-blossom babies. The easterly part of

the street, has a mixture of Poles and Ukrainians, a few Jews, and a few poverty-stricken Negroes.

As one strolls along the arid patch of treeless and grassless land bound by Canal Street on the one side and that famous mart of cast-off rags and



over-ripe fruits and vegetables called Hester Street on the other—the patch named "Seward Park," nicknamed "Sewer Park" by the wags, and just plain "Hester Park" to the elderly Jews and Jewesses of the neighborhood — one sees elderly Jews and Negroes of all ages sitting alongside of each other on the hard benches, the one, perhaps reading a *Jewish Morning Journal*, the other looking at the pictures in the *News* or *Mirror*.

We now find on the East Side quite a few tiny Negro churches, in the unlikely places, such as a vacant store, an odd corner of a warehouse, or a tenement apartment—almost like the early top floor or back-of-the-saloon congregations established by the early Jewish immigrants.

As a result of this new promiscuity of strange races, one sometimes finds one of these little Negro churches planted next to a Hassidic synagogue, so that if services are held in both prayer houses at the same time the ecstasies and contortions of both are in-

extricably mixed, both praying noisily and demonstratively.

Further north, in Allen, Eldridge, Forsythe, and Chrystie Streets, all the way to Houston Street, the population is predominantly Italian. Twenty years ago this neighborhood was almost as exclusively Jewish as *Berdichev*. Parts of these streets, though, together with some of those that cross them from east to west, are occupied by Syrians, Arabs, Turks and Greeks, together with a sprinkling of Turkish and Arabic North African Jews. Jews of the New Greek provinces — Turkish provinces formerly, also abound here. They all look alike to the outsider, but it does not take very much insight to detect their various origins. Here they all live their prosaic and impoverished lives, having appropriated most of the earlier Russo-Jewish occupations, together with their abandoned tenements, which have become even more rickety and more ill-smelling with age.

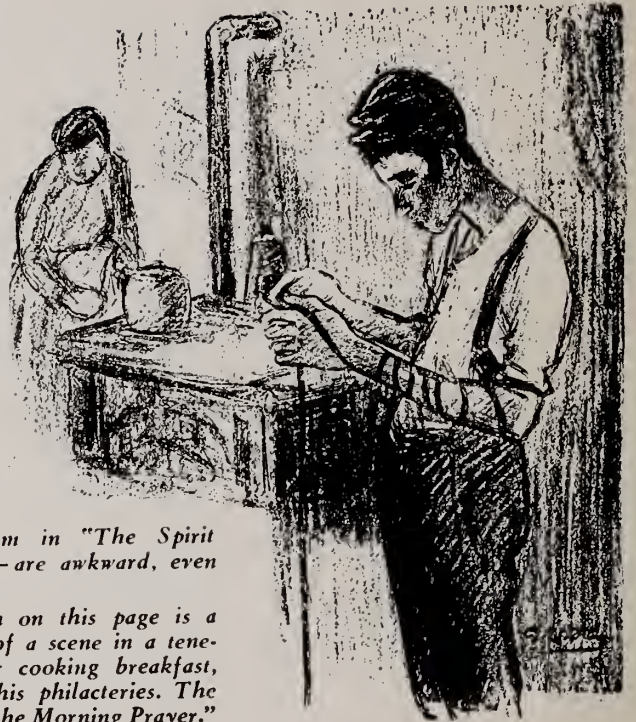
Norfolk, Suffolk and Clinton Streets constitute a "Little Poland," though a Jewish minority still is preserved here, even as there is a Jewish minority in the Big Poland overseas. There are not a few Jewish grocers and delicatessen men who specialize in the kind of foods particularly dear to the palate of the Polish laborer; thick, greasy sausages, cart-wheels of black, sour bread, tubs of sauerkraut and big chunks of half-smoked pork. The Poles have, ironically enough, conquered a place for themselves right alongside of the *Beth Hamedrash Hagadol*, the oldest and most venerable East-European Orthodox Jewish congregation in the New World.

The part further north, roughly from First Street to Fourteenth St., and from First Avenue to Avenue D (with the sole exception of Second Avenue, which is the Jewish Broadway and Clubland combined) is populated mainly by the countrymen of Chmelnitzky, Makhno, and all the other Ukrainian leaders who have written their names in letters of blood on the pages of the Russian Jews' history.

But, wonders of wonders! Of all the many communities of the East Side, there is just one that has resisted invasion or contamination, call it by whichever term you will. And that is the Galician section spread over Sheriff, Ridge, Pitt and Goerck Streets, and their tributary streets

Truth and strength distinguishes this early work of Epstein's, rather than technical expertness. Often the drawings — there are fifty of them in "The Spirit of the Ghetto," — are awkward, even amateurish.

The illustration on this page is a realistic drawing of a scene in a tenement, the mother cooking breakfast, the son winding his philacteries. The original title is "The Morning Prayer."



and alleys. That neighborhood still is practically "Gentile free," just as it was twenty or thirty years ago—always with the exception of a Gentile janitor, and the inevitable "*Shabbos Goy*," of course.

This is the sole remaining fortress of unadulterated Jewish orthodox, or ultra-orthodoxy, of a once formidable kingdom. Here one finds an abundance of longcoated and side-locked Jews and bewigged, stout Jewesses, miracle working Rebbees in their silken *kaftans*, who accept "quiltach" (written petitions) and, for a fee, will undertake to provide you either with a male heir or the great prize in the lottery, according to your desires or momentary need. Here the streets swarm with "saints" and their shrewd "*gabba'im*" (managers), "*shtiblach*" (one-roomed houses of prayer) in which God is worshipped with much ecstasy.

This is "Little Galicia," and such is its power that it alone of the entire Jewish East Side has succeeded in withstanding the *goyish* onslaughts and remained true to its colors: to its mediaevalism and to its own particular brand of superstitions.

Of course, the once-so-famous Educational Alliance still rears its somewhat dwarfed and abashed head in

the midst of all these tawdry changes. So does the University Settlement, for that matter. But these institutions that once on a time formed the heart of the Jewish social and cultural life in the new home-land, particularly the former, have since passed the zenith of their useful, if much criticized careers. The growing Jews and Jewesses of the present generation no longer live in the neighborhood. They enjoy the greatly enhanced facilities for education, entertainment, and sports that have come with the dawn of greater prosperity and the newer ideas, while these institutions, hallowed by their fathers and elder brothers, now cater to as heterogeneous a conglomeration of nations, races and groups as is to be found nowhere else on the face of the earth.

ONE of the first contributions to the United Jewish Appeal in Natchez, Miss., was made by the local Knights of Columbus. Without any solicitation by the Jews, the Knights of Columbus held a special benefit party and turned over the receipts to the Rabbi of the town, who was local treasurer of the United Jewish Appeal. The Jews number about 100 in the town of 15,000 persons.

WHEN I arrived Eden in Mallorca was taking its siesta. The mountains were screened in a vague mauve mist. Against their stony feet, polished like jewels, the Mediterranean pulsed drowsily. One thin cloud crossed the sky line, a cicatrice on a blue porcelain vase. The leaves on the olive trees, a thousand or more years old, were motionless, and the birds perched upon their branches, silent. Even the bees impelled by their immemorial instinct to pillage the pollen of flowers had somehow forgotten to buzz their triumph. Only one lone cat attracted by something I could not fathom, except perhaps, that I belonged to her sex, followed me loyally and purred as I patted her. We became chums. But tired of my meandering she went her own way.

Stealthily then, like the feline, I trod the fragrant soil of Paradise fearful of awakening it. "I must go in search of the angels," I told myself, "now that I'm here." And the first one to meet me was a young peasant mounted on a burro.

"Buenas, señorita!" he greeted, disclosing his pink gums in a most effusive smile, and doffing a dust-encrusted sombrero.

"Buenas," I answered almost as effusively, bowing a little.

"Hace calor!"

"Si, mucho." I fanned my face with my handkerchief.

He was about to urge his reluctant donkey forward when I pointed to an old edifice dignified in its dilapidation. "What is that?" I asked.

"That's the Castle of Belver, señorita," and anxious to show off his knowledge, he continued to enlighten me in his mellifluous Mallorcan language, a mixture of Spanish, French, Italian and whatnot.

"It's a very old building, señorita. All the foreigners visit it."

"Does any one inhabit it now?"

"Ah, no, señorita, that was the place where they used to burn the judios—"

"Do they still burn them?" I asked naively.

He smiled with that enigmatic, wise smile, characteristic of an old race. "It's hundreds of years ago!"

My mind reverted to history—to the most Christian of Queens, Isabella, who drove the Moors out of Spain and showed her love for Jesus by tormenting the children of Israel ob-

*They Had Escaped Into Apostasy But
Even After Centuries They Could
Not Escape Persecution*

THE SNAKE IN EDEN

By SYLVETTE De LAMAR

stinately clinging to the faith of their ancestors.

"Buenas," my affable informant proffered, and with a flourish of his hat, and with an "Arri! Arri!" to his burro, he disappeared, leaving behind him a wave of dust mingling with the odor of almond blossoms and with the stifling smoke of his cheap cigarette.

I coughed a little and continued my walk, happy that the centuries had passed and hatred had vanished from this glorious spot, surnamed most appropriately, Isla Dorada—the Golden Island, first discovered, according to folk-lore, by Homer before he became blind.

A bevy of children acclaimed me. "Buenas! Buenas!"

"Buenas," I returned the welcome and called them over to reward them with a few candies which I carried with me.

"Go away, you Chueta!" several of the children shouted to one of their companions, a little girl, thin, and wizened.

The child did not defend herself. She pressed her fists into her eyes and walked away, head bent. Her stoop and her timidity reminded me of something which I could not name but which cut into my heart.

"Chueta! Chueta!" the children persisted in their taunt, throwing pebbles.

"Why did you chase her away? It isn't nice," I admonished.

"She's a Chueta," they answered in a chorus.

"What is that?"

Too reticent to engage in conversation, they lowered their heads and blushed, then like a flock of sparrows flew in all directions. I called after the abused little girl but she was too abashed to come, and ran away.

THE Cathedral Square, deserted when I passed an hour ago, was now swarming with people. The tables in front of the coffee-houses were already occupied with consumers of horchata, the national drink.

Peasants, merchants, women carrying their shops upon their heads, soldiers, priests, monks and nuns—Eden was awake once more!

I walked at random. Whichever way my eyes turned beauty poured into them. At every angle now, unforeseen contours of the mountains, and the Mediterranean, like mother-of-pearl, changing hues. And always the breeze, warm and soothing, wafting the perfume of oranges and lemons in bloom, and everywhere the cherries and pomegranates vying in their glitter, and the olive trees contorted into tragic, grotesque postures.

Unexpectedly I caught myself worming through crowds of people in a narrow alley where jewelry shops and butcher shops elbowed one another. This was a new world. The reserve and pride of the Spaniards seemed to have vanished and instead I was confronted with a noisy, argumentative and restless population. Who were these people whose lineaments, gestures, mannerisms recalled the inhabitants of the East Side of New York? Jews? They all spoke Mallorcan, and the names on the windows and signs appeared pure Spanish. Besides, were there any Jews in Spain? I was told that in the large cities, in Barcelona mainly, there were a few families, chiefly from Turkey. In Mallorca, however, there weren't any at all. I was mistaken then.

I passed by an ugly building, and though ancient, it was not yet finished. This I learned was characteristic of the Spaniards. I had seen this phenomenon before: niches without saints, doors only half carved, fountains without spouts. I entered the place. The same people whom I had suspected as children of a long lost tribe knelt in front of gilded altars surmounted by Madonnas and Christs. A priest whose voice and gestures resembled much more that of a rabbi than a Roman cleric, intoned a prayer. This church intrigued me more than the

resplendent Cathedral in the Capital of the island. The services were almost the same, and yet there was a difference.

"Señorita Mayol," I asked one of the loveliest women and poetess whose acquaintance I made shortly after my arrival. "I am very much intrigued—I should like an explanation."

Maria Mayol smiled gently, placed her small, soft hand upon mine and said in an impeccable Castilian, "Su servidora, señorita. My ignorance is at your disposal."

We exchanged a few typically Spanish compliments, in which she emerged as the most luminous personality of modern Spain and I found myself as one of the foremost writers of America. We both laughed at our innocent exaggerations but nonetheless felt happy in our illusion. Finally I attacked the question that so interested me.

"I have passed a few times one of your streets in which I noticed that a large number of people do not seem to be Mallorcan—their faces, their speech, their gestures have something—what shall I call it—more oriental? Their church too, and their priest have an alien air. Who are they?"

Maria Mayol answered: "They are Chuetas."

"Ah, yes, Chueta—the word, I have heard it a few times now. What does it mean?"

"Chueta, señorita mia, is a derogatory name given to those people you asked me about. The Chuetas are the descendants of the Jews who accepted Christianity during the Inquisition."

"Oh," I exclaimed. "So that's what they are. I thought—"

She continued: "They are as devout Catholics as any on the island, or anywhere, I imagine, but nevertheless—"

Her intelligent face assumed a pained expression.

"Nevertheless," she went on, "they have been hounded and persecuted all these centuries. Es una vergüenza—it's a shame! But even today, they are practically forced to live in those alleys you have seen which once formed a ghetto. They are not allowed to intermarry with any of us—not legally, of course, you understand, but traditionally, and because of this they have retained and even emphasized

their Hebraic features and mannerisms. They are our butchers and jewelers, excellent jewelers, by the way, as you must have noticed."

"Yes, I noticed that intricate filigree work."

"They have their churches and priests, but they cannot become monks or nuns, however pious they may be. The priest you saw in their church, Don Pablo, is one of the greatest scholars of the age, and a really holy man. Yet he will never become a bishop, for example. He cannot aspire to anything higher than what he has already achieved."

She continued to recount the tragedy of the Chuetas, so typical of the tragedy of the Jews—the mockery, the disdain, the epithets, the insinuations, the social ostracism.

"But these people are not Jews?" I wondered.

"No—"

"And do not practise Judaism under cover—"

"Indeed not. They'd consider themselves much maligned if you insinuated that they were Jews, or ever had been. But everybody hates them. Naturally, the ignorant more than the others."

"And they are all butchers and jewelers?"

"There are exceptions among them. Members of the Fortezza family, for instance, have given the island great poets, musicians, essayists. One of them, Pomar-Fortezza, who lives with his charming daughter in that vast, beautiful castle yonder—"

"Yes, I have admired those turrets since I came here. In the setting sun those spirals seem to burn like candles."

"Yes, they are beautiful. Well, señor Fortezza is an incomparable scholar and philosopher, cousin to Don Pablo, the priest, and second cousin to Don Estaban, the chemist and scientist, whose laboratory you passed when you came by those orange groves. His father was quite a philanthropist and devoted his whole life in healing and helping his persecutors."

"And can nothing be done to alleviate their condition, señorita?"

"We're constantly trying to—that is, we men and women of letters. And the result is not too discouraging. You understand, the Chuetas aren't burnt at the stake any longer, thank the Lord. They're allowed to attend our

schools and universities; to go and come where they please, but socially they're still barred. Es la vida," she shrugged with that resignation typical of the Spaniards. "For all the teachings of Christ, hate still remains a powerful passion with some."

"So it seems. When I came to Mallorca I was sure it was the Garden of Eden. Never have I seen such soft, unspoiled loveliness, such peace and harmony, but every Eden must obviously harbor its particular snakes—"

"Yes," she agreed sadly, "this one has been nourishing its special brand—"

"Hissing, Chueta, Chueta, Chueta," I added, and thought to myself that the snake was certainly a polyglot. He knew that word in every language, and in every language he made himself heard.

"But his venom is not as strong as it used to be," she assured me. "And as I said, we're steadily after him. I wager you a few years from now we shall have succeeded in killing him completely."

"I'll hold you to your word, señorita," I shook her affable hand.

"It's a promise," she smiled. "Por Dios! we're not living in the black ages anymore—this is the twentieth century—we're all brothers and sisters under the skin. We've got to go forward, not backward."

I sucked into me another drop of elation. At long last Christ's teachings would be practiced to the hilt by all those who had so shamefully neglected them all these centuries, I reasoned. Verily, this good earth would be made into another Paradise. Humanity would finally see eye to eye. They would all work for the same common goal: to make this world a better place to live in.

But alas! This hope was destined to be short-lived once more. Scarcely a month later the island's limpid sky became infested with giant beetles buzzing, roaring ominously overhead. They came in droves presaging such disaster as had never before been witnessed. Daily, nay, almost hourly, they increased, and the hands that hurled flaming steel struck into the heart of every Chueta and non-Chueta alike.

Nazi and Fascist planes came to dominate the peaceful island. They came to establish the supremacy of "the master race!" just as the Chuetas were about to be extricated from the bog which Queen Isabella had thrown them into.

TWO minutes earlier the corner of Hackett and Hart had been one of the most peaceful locations in town. The sun had sent its rays, warm and friendly, democratically, down upon all who chanced by. But that had been two minutes ago. Now the corner of Hackett and Hart was the scene of struggle and invective. A solicitous cloud, anxious to spare the sun the unpleasant spectacle, sailed across its face.

It all started in the most casual manner. A huge hulk of a fellow passed through the door of Vincent's Bar and Grill, on the corner of Hackett and Hart. A tallish, thinnish man, at that precise moment, arrived at this spot and was just about to turn into Hart Street when he brushed against the barely unsteady hulk of Vincent's erstwhile customer.

The latter glared furiously at the apologetic countenance of the smaller man. What he saw served only to increase his ire. "You're a Jew!" he sneered. "I got a good mind to paste you one for luck." His voice was thick and gargly.

The other met his eyes squarely. The nostrils of his slightly hooked nose quivered with suppressed resentment. He said nothing: the drunk was not very drunk and he looked powerful.

"You're a dirty Jew," the bellicose one persisted. "Why don't you go back where you came from instead of getting into the way of a good American?"

The thin man took a deep breath. "I'm a damned sight better American than you are. If you weren't drunk I'd — " He shrugged his narrow shoulders in a what's-the-use manner and attempted to go on his way.

"You'd what?" demanded the big fellow, planting himself firmly in the other's path. His huge paw folded menacingly into an ugly fist. "You Jews haven't the guts to fight. You're yellow, every last one. I dare you to fight. I'll hold one hand behind my back, and I bet you won't fight. Come on and fight." He came closer.

The man whose nose was slightly hooked took a backward step as his assailant threw one arm dramatically behind him. "I wouldn't soil my hands fighting with the likes of you," he said. There was no tremor in his voice. He moved aside in another attempt to leave the corner, but again his way was blocked.

By this time there were perhaps

half a dozen onlookers at the corner of Hackett and Hart. The burly ruffian, one eye cocked at his audience, declared in a voice more belligerent than ever, "I knew it. Never saw a Jew yet who would stand up like a man and fight." He thrust his clenched fist forward and struck his victim lightly in the chest. The latter staggered back, his face deeply flushed; he clenched his fist automatically. Wildly he lunged forward, only to be met once more by that hard right, this time squarely on his hooked nose.

A thin stream of blood trickled down to his lips. There was an uneasy murmur among the onlookers, but no one stepped forward to intervene. A woman said, "He ought to be locked up," and walked rapidly away.

The smaller man was now thoroughly enraged. He rushed the big fellow again, a muttered oath escaping his lips, but with what seemed scarcely an effort the drunk floored him. He lay sprawled in the dust for an instant, but only for an instant. Then he was on his feet again, his fists swinging wildly.

"Look out, kike, before I kill you," threatened his opponent. "You're hitting an American now."

"If you're an American I'm an admiral," the thin man said, spitting a clot of blood. A swift right caught him on the chin and he was down again. This time he did not rise at once.

The drunk looked about him for approval and smiled. "Damned Jews come over here and think they can run this country," he said. "That'll show 'em. We ought to run every last one of 'em out. Let 'em go back where they came from if they don't like it here."

There were no answering smiles in his audience. Two men walked sheepishly away. The thin man was slowly lifting his aching body from the ground. "Oh, so you want some more?" said the drunk. He made as though to punch his victim again, but

Regarding a Surprising Meeting On a Street Corner

THE TOLERANCE GUY

By MARTIN PANZER

his fist was stayed in midair by a strong "Hey, what goes on here?"

He turned and met the gaze of a man who was almost as big and broad as he was and who, moreover, was cold sober. The newcomer had just reached the corner and required two more steps to bring his hulking body within punching distance. In his eyes was a spark of indignation at the unequal contest which did not entirely banish the friendliness that naturally dwelt in them. His turned-up pug nose was tilted even more by the firm, straight set of his fine head on his thick neck.

The drunk smiled amiably, recognizing what seemed to him a kindred soul. "Just knocking a little sense into a snotty Jew-boy," he said thickly. "Wanna join the fun?"

The last trace of friendliness left the newcomer's eyes. "I thought it was a regular fight," he said. "Do you mean you're hitting a guy half your size just because he's a Jew?"

The small man seemed grateful for the new turn of affairs. He took a handkerchief from his pocket and attempted to stem the flow of blood from his nose.

"Do you know any better reason?" asked the ugly one. He turned his attention once more to the man with the hooked nose, who seemed now too dazed to attempt another withdrawal from the distasteful struggle. Before he could make a threatening move, however, there was a fleshy thud as the new arrival's fist landed on his bloated cheek. A murderous light entered his eyes. "Oh, a Jew-lover," he sneered. "One of these tolerance guys. Okay, if that's the way you want it, come on and fight. I'll take the two of you." He swung again at his victim and caught him in the chest, rocking his slender frame.

It was his last punch. Straight from his broad shoulder came the fist of the newcomer and square on the drunk's chin it landed. The latter fell suddenly to earth, saliva drooling down on his tie. An onlooker said,

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NEW BOOKS

"Jacob" By Irving Fineman

Reviewed by Mrs. Morton Klinghoffer

IN the very beginning, on the very first page, Irving Fineman sets the tempo of the story, and brings "Jacob" right down to the present day, when he says to his son, Joseph, in language of our day, "You were born in the early morning of a rainy day in the autumn; on a Thursday. Since the week before, Rachel, your mother, had begun several times to labor; but each start had proved false.

"On Tuesday I was sent for to attend to a matter of business in a town some distance away. It would mean my being gone overnight and I was loath to leave Rachel and risk missing your coming.

"But you would be days yet, said the ones wise in such matters; and your mother, suffering patiently among them, said to me, smiling wanly, 'You know that Becky will not come so long as you wait for her'."

Mr. Fineman calls his book, an autobiographical novel, and it is despite its Biblical theme, very clearly that. Besides being the story of Jacob, his sons and his forebears, illustrative of the kinship of all generations bound by sanguinary ties, it is obviously a self-portrait in the sense that Jacob, addressing himself to his favorite son, Joseph, is, with little doubt, the author himself, unburdening his heart and mind to his own child. One envisions a picture of a small boy at his father's knee, saying, "Daddy, tell me stories about when you were a little boy at Grandma's. Did you, too, have fights with Uncle Esau?" And Daddy, in this book, is Jacob, the young father of "Joey," as the author affectionately calls him. Throughout the novel, one is conscious of the voice and the experiences of the writer, projected through the character of Jacob. Jacob is not the venerable patriarch from the pages of antiquity. He is the modern, sensible and erudite father, who, as he sermonizes to his son, looks backward and inward and forward with a keen analytical curiosity, explaining to him the events in his own life in an effort to make him (Joseph) understand his own past, and to shield him, if possible, from the perils of the future. He relates his conflicts with

God, with men and with the women he loved.

In his unforgettably human characterization of Jacob, in his struggle against his violent brother and all he embodied, in his relation to others,—his parents, his wives, his father-in-law, Fineman has presented the basic dilemma of man on this earth from ancient times, to the troubled, difficult present. This Jacob is no hero,—he is vibrant, alive; he is aspiring, but he wants self-satisfaction; he wants to get on in the world and he wants to help his fellow-man. He wants peace, but he makes trouble for himself. As ambitious son, as passionate lover, as mature husband and devoted father, he tells a frank story which is warmly human, timeless, occurring every day.

Though separated in time by several thousand years, the era of Jacob held problems hardly different from those of today, and the Esaus who sought to conquer their worlds by force have their counterparts in the Esaus of today. Humanity is divided into Jacobs and Esaus, the former striving for peace and the brotherhood of man, while the Esaus live by the sword. The book is abundantly punctuated with generalizations like, the "rugged Esaus," the "fearless Esaus," the "crude Esaus," and "Esau-virtues," the "Esaus, thinking of the venison they take in the hunt or the loot they win in battle," and the "Labans, thinking of the money they get in shrewd trading." Or, when he analyzes man and his different views, "Then you will see how men differ in their attitudes toward the forces of nature—the Esaus fighting for power, the Labans manipulating and exploiting them for profit, and the Jacobs, like lovers, wanting only to know, to possess, and to live happily with them."

Human emotions and strivings have not changed, and men of good will wrestle with their gods just as did Jacob before he met Esau on his return to Canaan. Cried he to his creator, in much the same way as does one who, in despair, seeks succor from his Maker, "Let me know you now, who and what are you? I know what you are not. You are not a lump of clay like Laban's gods — although in every clod of earth I have seen your wonders. Yet no plainer than Laban's

stupid idols do you speak to me now in my need. How then is a man to know if what he has done, or is doing, is good or evil—especially when it is for his self-preservation that he acts? And if he has once done wrong out of youthful ignorance or fear, can he ever repair what he has done, since the effects of a man's doing go on and on like the circles in water where a stone has been cast? And where does a man's responsibility for his behavior end, and where does Nature's end? Must we learn only from the consequences of our fumbling and irrevocable acts — after reward or punishment? How can I know how to approach my brother Esau? Who will tell me now with certainty whether my deception of him was an evil deed for which I must now suffer his just vengeance, or if my conflict with him has indeed been a struggle between what is for good and what is for evil in our world—a conflict in which I must surely triumph? And why, if my will to beneficent peace is good and his will to terrible warfare is evil—why must I find myself and mine in this dreadful dilemma, between the evil that is Laban's and the evil that is Esau's, in order that some good may ultimately come to mankind; while the Labans and the Esaus, unrestrained, ceaselessly cover the fair earth with their greedy and heartless oppression, their terrible violence and slaughter?" And so on, Jacob laments and beseeches the angel of God, until the dawn of day renews his hope and faith in the outcome of his spiritual struggle, and he receives the Lord's blessing. As ever, the "meek shall inherit the earth."

The characters are evaluated in terms of human courage or frailty. Jacob is endowed with profound wisdom, tolerance, and sound, applicable philosophy, yet at the same time he is least convincing as the father of his children. With the sons of Leah, he is too detached; with Rachel's, too sentimental. Rebecca, his mother, and Leah and Rachel, the two women he married, are sketched with a penetrating insight into the psychology of women, especially into the change marriage makes in a woman. With dry wit, Jacob expounds to his son the nature of man's love for a woman, and the influence women wield

in the lives of men. As he traces the family history of Sarah and Abraham, of Rebecca and Isaac, and of Rachel and Leah and himself, he comes to the conclusion that the power of women is declining. Unusually modern, too, is his detailed exposition of a child's physical and emotional development, as he describes the atmosphere in which Joseph grows.

The language and literary style of the book, not to minimize the abundance of learning and ancient lore found therein, are perfectly attuned to the subject-matter. The lyrical beauty of his lines is reminiscent of the music of the Psalms. Isaac, Jacob's father, was a poet, and often sang verses to his son, Jacob. Here is a paragraph in which he illustrates the relationship between the written word and human experiences. "It early appeared that, as I have said, I had all my father's love of language and I listened entranced to his poetry even before I understood it—just as you, my son, by the time you were two years old, had learned to repeat with astonishing accuracy many songs and verses although their words still meant nothing to you. And you in time will have learned the meaning of those lines you sang and spoke so sweetly just as, in the midst of living experience, I have recalled with sudden understanding the poetry I learned from my father in childhood. So, too, much of what you read here now, my son, may seem to you insignificant until in the light of your own experience it will become comprehensible. Then why, you may well ask, if only life teaches, why write and speak what becomes comprehensible only in the light of living experience? And to this I must reply that men are not apt to learn from life which is too fleeting and various to be apprehended except in taking thought with the help of words. Therefore we speak to each other, we cry, listen! We tell tales, sing songs, write verses . . ." Jacob repeats many beautiful quotations from the book of Psalms as well as verses that sound like the reverent, dulcet music of a distant organ.

To all who know their Bible the story of Jacob is a familiar one. Weaker in stature and brawn than his powerful brother Esau, Jacob nevertheless triumphed over him, securing, with the aid of his mother, Rebecca, his birthright and his father's bless-

ing. It was she who aided and abetted him in deceiving his blind father, Isaac, who, touching the goat skin which covered Jacob's neck and arms to simulate Esau's hairy, rough skin, said: "The voice is the voice of Jacob, but the hands are the hand of Esau." Esau, she felt, could shift for himself, but the more gently made, poetically inclined younger son needed what assistance she could give him. The bitter fruit of her helpfulness was the loss of her favorite son, for to shield him from the awakened anger of his brother, Esau, she sent him from her home in Canaan to the home of her kin in Haran. She never saw Jacob again, for she died before his return to the land of his birth.

In Haran, Jacob, an ambitious youth, pure and ardent, saw Rachel, and, desiring her, agreed to labor for Laban for seven years. When his period of service was over, Laban deceived him, and gave him instead, Leah, his elder daughter, who lacked both charm and beauty. But to Laban, as a father, the deceit was justified. Jestingly, he explained to his son-in-law that it mattered little whom a man married, since no man remains in love with the woman he weds, and as the years pass he discovered he has married two or three women. But when, after seven more years, he had married Rachel, whom he had loved and of whom he dreamed, he realized that time, with its changes, proved Laban's theory true. Rachel had changed and had become the head of a household and a mother, more than a little neglecting the lover of her youth for the duties of motherhood and the satisfactions of growing influence and power.

When he returns to Canaan to build a nation of men who respect each other's rights, Jacob is an adult who realizes that, however much men may differ, essentially they are seeking the same thing at heart. "Esau with his brute force," writes Fineman, "Laban with his selfish exploitations, and I, myself (Jacob), with my eager and cunning mind, were moved by the same profound and urgent need to overcome that gnawing sense of insecurity we all suffer . . ." But this conclusion does not weaken his message to his son, Joseph, that men of good will must use their brains and their wits, and, as Jacob continues, "gird up their loins for hateful war as long as we are surrounded by the Esaus and until we have achieved of our kind not

merely one nation but a company of nations."

In his closing paragraph, Jacob exhorts his son to pick up the narrative from the point at which his (Jacob's) destiny has been fulfilled and to interpret it, actively, in such a way, as to bring the greatest good to the greatest number. He says, "So now you, my son, can take up this story, finding in it your own meaning—and adding to it from the store of your own memory for the good of the Jacobs among your own sons—for those men of sensibility and good will whom you will, with love, I trust, bring forth to take up in turn this progress which is our life and to which I here leave you without fear or regret."

"Jacob" is a profoundly stirring book, masterful in its portrait of a man who is timeless. It is subtle, wise, and sad at intervals. It is beautiful and poignant. Jacob is human and full-dimensional in his capacity as thinker, doer, lover and husband. The reader will enjoy this work as a superior piece of literature, with the interest and charm of an unknown tale.

* * *

Irving Fineman began his professional career not as a writer but as an engineer and a teacher of engineering. He was born and educated in New York City, studied engineering at both Harvard and the Massachusetts Institute of Technology. For five years, during and after the last war, he was an engineer officer in the U. S. Navy. He has also served on the faculty of Bennington College in Vermont.

It was during his occupation with science that he wrote his first book, "This Pure Young Man," which won him the Longmans, Green Prize. Three more novels followed, "Lovers Must Learn," "Hear, Ye Sons," and "Doctor Addams." With the last work he attained his majority as a novelist.

Mr. Fineman is married, and lives on a farm in Vermont.

"Zichronotai,"

E. W. Lewin Epstein

Published in Tel Aviv

Reviewed by Dr. Israel H. Levinthal

THESE are many in our community who still remember Mr. Lewin Epstein, one of the most picturesque and interesting figures in modern Jewish life, who for some time graced our immediate neighborhood with his presence. In the latter years of his life, he began to write his

memoirs, which he did not live to see in print. They have now been published after his death, under the title of *Zichronotai*.

It is a fascinating tale of a fascinating life. It begins with a description of life in the city in which he was born in 1863, Wilkovich, and that description in itself would have made the volume worth while. The graphic picture of his student days in the famous city of Volozhin, of the celebrated Rabbis and preachers of those days, and of his own parents' home, hold the reader's complete attention.

But the greatest value of the book is the story it tells of the early days of the *Chibat Zion* movement, of his own part in that epic of Palestine regeneration, and above all, of the role he played in the founding and in the development of one of the first Zionist colonies in Palestine, Rechobot. It is a chapter of Zionist history that every lover of the renaissance Palestine will delight to read.

Each chapter of the book reveals the rich experiences and the manifold activities of this very loveable Jewish personality. The memoirs are told in a fine classic Hebrew style which will be admired by all students and lovers of our sacred language.

"The Rabbi and His Early Ministry"
By Abraham J. Feldman

Bloch Publishing Company, N. Y.

Rabbi Feldman, who is one of the outstanding Jewish ministers in America, gives in this volume, out of the richness of his experiences, a lesson in practical rabbinics that it would be well for every rabbi to take to heart. The title of the book is the general theme of a series of lectures that he delivered before the faculty and the students of the Hebrew Union College, in Cincinnati. Many a failure marked the early career of rabbis because of a lack of understanding of the practical problems that faced them, and for which they were altogether unprepared. The advice that Rabbi Feldman offers can be taken with advantage by rabbis of all schools of thought—Reform, Orthodox or Conservative alike.

The volume makes excellent reading because of the lucidity of its style, because of the author's understanding of human nature, and, above all, because of the many appropriate rabbinic quotations and allusions with which it is studded.

Rabbi Feldman is to be congratulated

on having put into permanent form this splendid analysis of the practical problems that face every rabbi in the early years of his career. Not only rabbis but intelligent laymen as well, will find this book interesting and fascinating reading.

"Amenu" by Zvi Scharfstein
Published by Shilo, New York

There are few men interested in Jewish education who have so enriched that field as has Prof. Scharfstein. He not only possesses a knowledge of all the old methods and techniques of Hebrew study, but has mastered all the modern theories as well. In addition to his theoretical knowledge, he has the advantage of observing the practice of many of these theories. Every work that he produces shows the results of his extensive pedagogic knowledge and the fullness of his experience.

The present volume is a continuation of his previously published two text-books, and is therefore intended for third or fourth year students of Hebrew. It has a novel approach and method. It aims to teach the language, but at the same time to acquaint the student with the Jewish way of life, the Jewish ideals of life. And so the student obtains a conception of the place that learning, charity and kindness, and family ideals hold in Jewish life. He thus acquires an appreciation of those norms of living which were in vogue through all Jewish existence. There are other novel pedagogic innovations in this work which should make this volume most useful not only to our Hebrew Schools but for Adult study as well.

"Yehuda Halevi—His Life and Work," by David Druck

Bloch Publishing Company, N. Y.

David Druck, who is well known as a Jewish journalist, has enriched Yiddish literature with his scholarly, yet popular, contributions. The present volume is an English translation of an excellent presentation by Mr. Druck of the life, the times and the achievements of that gifted son of Israel, the poet and philosopher, R. Yehuda Halevi. He gives us a vivid portrayal of the Golden Era in Spain, when a galaxy of stars appeared upon the Jewish horizon to illumine every avenue of intellectual endeavor. He traces the many episodes of Halevi's life in dramatic fashion, and uses excellent extracts from his poems, rendered

into beautiful English by Emma Lazarus, Nina Solomon and others. The book is translated by Mr. Z. R. Frank, and it does credit to the translator that it retains the beauty and the interest of the original.

—I. H. L.

"Hebrew in American Higher Education," by Abraham I. Katsh
New York University Bookstore
Reviewed by Mordecai H. Lewittes

Dr. Katsh has rendered a distinct service by making an extensive survey of the status of the Hebrew language in American higher education. The extent to which Hebrew is taught throughout the country comes as a pleasant surprise. Many of our leading American universities offer courses in Hebrew as part of their curriculum.

Dr. Katsh precedes his statistical study with an analysis of the influence of Hebrew literature on American life. He quotes the well-known statement, "Hebraic mortar cemented the foundation of American democracy." Hebrew thought has inspired the ideals if not the forms of American democracy. The Puritan settlers were directly influenced by their study of the Bible to strive for a life of righteousness and justice. The example of the ancient Israelites gave them the courage and determination to overcome the rigors and hardships of the wilderness.

In their struggle for liberty the founders of our country drew inspiration and encouragement from the Bible. Of interest in this connection, is the seal for the United States proposed by Benjamin Franklin and Thomas Jefferson. The design portrayed Pharaoh in an open chariot passing through the waters of the Red Sea in pursuit of the Israelites; Moses, with rays of light projecting from his forehead, stands on the opposite shore and beckons with his staff to the waters of the Red Sea to overwhelm the pursuer. The legend on the seal read, "Rebellion to tyrants is obedience to God." On the Liberty Bell were inscribed the words from Leviticus, "Proclaim liberty throughout the land unto all the inhabitants thereof."

Hebrew was taught in the early American universities from the moment they were founded. At Harvard, students were required to spend three years studying Hebrew and allied languages. The principal text was the Old Testament, and a number of sev-

enteenth century copies with student's inscriptions are still extant. The first grammar text used was called *The Hebrew Sun-Dial*; it derived its name from its claim that the elements of Hebrew could be taught in twenty-four hours. At Yale, Hebrew studies were encouraged by Ezra Stiles, ardent Hebraist and President of the college. At first Hebrew was compulsory; later when it was made voluntary, Stiles records, twenty-two out of thirty-nine freshmen elected the course. In 1781, President Stiles delivered the commencement address in Hebrew, taking as his text a verse from the Book of Ezra. The Yale seal is in Hebrew characters. It represents the *Urim* and *Thummim*, symbolic of light and truth, worn by the ancient High Priest.

A section of "Hebrew In American Colleges" that will prove of especial interest traces the influence of the Bible, not only on English and American literature, but on the vernacular as well. Phrases originating in the Bible include such well known ones as: apple of his eye, drop in the bucket, a man after his own heart, skin of my teeth.

Hundreds of English words are derived from Hebrew. Among them are: alphabet, asphalt, babel, cotton, gauze, lamp, sack, cane, cinnamon.

The American settlers liked to call their children by Biblical names. Our country is dotted with cities and villages whose names are derived from the Scriptures. Dozens of states have places called Eden, Bethel, Jordan, Lebanon and dBethleheni. The author notes, too, a number of popular plays and books whose names are of Biblical origin. He lists, for example: "Days of Our Years," "A Peculiar Treasure," "Little Foxes," "My Son, My Son."

The major part of the book is devoted to a statistical study of Hebrew in the colleges and universities. Dr. Katsh sent questionnaires to over 1,000 colleges, graduate and professional schools listed by the United States office of education. Of these about half replied. 149 schools stated that Hebrew is offered as part of the curriculum. This number is quite high and goes far beyond the estimates generally made before Dr. Katsh's report was completed. Since fully half of the schools did not reply to the questionnaire, it is safe to assume that many more colleges offer instruction in Hebrew. Dr. Katsh estimates that 20 per cent of American colleges, or

about 240, offer instruction in Hebrew.

Although, as one might well suspect, theological schools predominate among the institutions of higher learning offering Hebrew, there are many colleges of Liberal Arts and graduate schools that include Hebrew in their curriculum. Among the famous Eastern universities and colleges where Hebrew is taught are Boston, Brown, Bucknell, Buffalo, Harvard, Maine, Radcliffe, Smith, Temple, Pennsylvania, Wellesley and Yale. In New York City there are Brooklyn, Columbia, Hunter, New York University and Yeshiva College. Hunter College has just initiated a course in Hebrew, beginning with the current semester. Unfortunately, the innovation was opposed by a number of Jewish members of the faculty; the introduction of the course is solely due to the sympathetic interest of the President, Dr. George Shuster, who induced the Board of Higher Education to overrule a negative vote on the part of the Hunter faculty.

In the South there are Duke, Johns Hopkins, Louisiana State, Southern Methodist, Texas Christian and the University of Chattanooga. In the Middle West we find Butler, Chicago, Cincinnati, Detroit, Dubuque, Iowa, Michigan, Obelin and Wisconsin, and in the Far West, Denver, Gonzaga, Pacific Union, Stanford, Union and Washington.

It is of interest to compare Dr. Katsh's findings with the results of a survey published in the American Jewish Year Book for 1917-1918. Fifty-five schools are listed there as offering instruction in Hebrew. Thus it is clear that the study of Hebrew in American higher education has gained tremendously in popularity in the past twenty-five years. A number of the schools that taught Hebrew in 1917, such as Colgate, Cornell, Rutgers, Tufts and Tulane have since dropped the subject.

What is the content of the Hebrew courses taught in college? The emphasis is usually on the Bible. The elementary course generally consists of a grammar text which will enable the student to read the Old Testament in the original. Advanced courses lay stress on the prophets Isaiah, Jeremiah, Ezekiel, on the Book of Psalms and on Biblical poetry and wisdom literature. The Bible is taught in English, of course, in almost every college in the country. A number of colleges include courses in post-Bibli-

cal Hebrew. The course in advanced Hebrew at the University of Alabama is described as follows in the university catalogue: This course will consist of extensive readings in the Bible (t'nact) in Hebrew, supplemented by a more detailed study of Hebrew Grammar (dikduk) by the inductive method. Exercises in conversational Hebrew and, if the progress of the group warrants this, simple passages of the Mishna, Talmuds and Rashi (exegesis) will also be included.

Of late, the Palestinian influence has begun to make itself felt, and colleges are beginning to teach Hebrew as a modern rather than as an ancient tongue, with an emphasis on modern Hebrew literature. This is true of Boston University, Buffalo University, Columbia University, Hunter College, New York University and the University of Pennsylvania. The outstanding example in the country of a strong interest in modern Hebrew literature is Brooklyn College, where hundreds of students flock to study, in addition to the Bible, the stories of Frischmann, Perez and Steinberg, the essays of Achad Haam, and the poems of Bialik and Tchernichovsky.

In view of the growth of Hebrew in the secondary schools, the author includes data about colleges accepting Hebrew for entrance credit. All local colleges now accept Hebrew as fulfilling the language entrance requirement. The majority of schools throughout the country also accept Hebrew; many have no definite ruling on the subject, since no applicants have as yet presented Hebrew.

As one reads Dr. Katsh's study a number of suggestions come to mind. The format leaves much to be desired. The author is unnecessarily fond of footnotes; many might have well been woven into the text, others should have been relegated to a bibliographical note in the rear of the book. Dr. Katsh might have included in his questionnaire, a query relating to the number of students of Hebrew registered in each school. In many cases where a college did not return the questionnaire, the author might have secured the desired information by consulting the school catalogue.

Nonetheless, the study is of great value. For the first time we have a fairly adequate conception of the status of Hebrew in American higher education. Hebrew has had a long and fruitful career in the colleges of the United States. But it has not yet

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THE NEWS OF THE MONTH

By LESTER LYONS

OVER \$7,500,000 was spent in Palestine, during the eleven month period ending September 1, 1941, by the national funds supported by the Jews in America. This money went to strengthen Jewish settlements in Palestine, to make possible the immigration of additional refugees, and to sustain the morale of the Jewish community. During this period nearly 1,000 Jews, half of whom were refugees without certificates, entered Palestine. The present Jewish population of that country is now 550,000. Nearly \$5,000,000 of these expenditures were for colonization and the acquisition of land, over \$800,000 for the promotion of education and culture and Youth Aliyah, \$200,000 for relief, \$317,000 for labor and housing, and \$360,000 for the stimulation of trade and industry. There are now 257 Jewish agricultural settlements in Palestine, of which 120 were founded on the land of the Jewish National Fund. Over 142,000 Jews in Palestine gain their livelihood from the soil directly or indirectly. The Jewish Agency and the Jewish National Fund have intensified agricultural production for military and civilian purposes as a result of which there has been an increase in the number of agricultural laborers employed. These facts concerning the development of Palestine and the expenditures made there appear in a recent report issued by the United Palestine Appeal.

A proposal that a Jewish army be formed in Palestine as "part of the world front that the forces of freedom are maintaining against the aggressor" was made by Senator Alben W. Barkley, majority leader of the Senate, at a mass meeting of Zionist organizations in Carnegie Hall. At this meeting, which marked the 24th anniversary of the issuance of the Balfour Declaration, Senator Barkley urged the full establishment of a Jewish homeland in Palestine "when the time comes for the building up of a new world." The Senator said that he spoke as one of 68 Senators who recently accepted membership on the American Palestine Committee, which is endeavoring to promote a Jewish homeland in Palestine. Sir Norman Angell, English winner of the Nobel

Peace Prize in 1933, said to the large assemblage that most Englishmen felt "a deep sense of apology" about the failure of the British Government to fulfill the Balfour Declaration. He said that most of the difficulties in Palestine were attributable to the appeasement policy of previous British administrations. A statement was issued by Senator Robert F. Wagner,

JEW CONSPIRE TO FORCE WORLD TO EAT WHITE BREAD—NAZIS

The Nazis attribute the invention of white bread to the Jews. The baking of such bread is said by a Nazi broadcaster to have been promoted by Jews "both for speculative reasons and also for the purpose of undermining the health of the German people. Before the Jews settled in Germany the people generally ate whole wheat bread."

Chairman of the American Palestine Committee, which declared that "there should be no whittling down of the Jewish home at this time" and that if a lasting and equitable peace is to be obtained after the war "the Jewish national home in Palestine shall be an important and integral part of the new world order."

All war emergency food, medical supplies and clothing to be sent in the future by Hadassah, the Women's Zionist Organization of America, to its hospitals, child welfare and social service institutions in Palestine will be shipped without any charge. Free shipping has been provided by the British War Relief Society, Inc. through the British Ministry of War Transport.

The International Ladies Garment Workers Union has contributed \$20,000 to the Hebrew Sheltering & Immigrant Aid for its "Rescue through Emigration" service in this country and abroad during the coming year.

The Independent Order B'rith Abraham has donated \$12,500 to the Jewish Section of the Interfaith Com-

mittee for Aid to the Democracies, to be used for additional nursing homes in England for children wounded and left orphans by air raids.

The Jewish Board of Deputies in London is seeking to raise a fund of \$500,000 for the religious welfare of the evacuated Jewish children. 20,000 of these children are from the London area. 100 teachers, who are either stationed in large centers or are touring the countryside, are at present engaged in instructing these children.

A Jewish chaplain has been appointed to be in charge of religious activities among the Jews serving with the Free French forces in London. All the "free" or exiled government armies now have Jewish chaplains. The Czech, Dutch and Polish forces in Britain have their own chaplains who cooperate with the superior Jewish chaplain of the British forces.

Efforts are being made by the World Jewish Congress to arrive at an arrangement with the Soviet government whereby aid may be given to thousands of Jewish refugees now in Russia. A representative of the British Section of the Congress is at present discussing this problem in Moscow with the Russian government and with representatives of the Polish government.

An Inter-American Jewish Conference the principal purpose of which is to enable the Jews of countries in this hemisphere to achieve effective cooperation in matters affecting Jewish life here and abroad, is to be held in Baltimore at the end of this month.

IT'S OKAY TO SPEAK WITH YOUR HANDS

Self-conscious Jews who desire to gesticulate when talking need have no inhibitions. Science has come to their rescue. A learned pronouncement has been made by Dr. David Efron of Sarah Lawrence College to the effect that "if you wave your hands while talking, that gesture is not a token of Jewishness."

Jewish communities in 16 South American countries, besides the United States, Canada and Mexico, will be represented at the conference. The State Department of this country as well as the various South American governments, has approved of such a conference.

At its annual general conference at Pittsburgh, the American Unitarian Association unanimously adopted a resolution condemning anti-Semitism. This Association is one of the leading liberal Protestant church bodies in America.

A third assurance has been given by General Charles de Gaulle, head of the Free French government, confirming the intention of his government to restore all rights to Jews at the end of the war. Sent on the 150th anniversary of the emancipation of the Jews in France, the communication of General de Gaulle states that the decree of emancipation is still in force and cannot be abrogated by the men of Vichy. The intention is expressed to restore the equality of all citizens throughout French territory.

A recent Gallup poll of American public opinion discloses the belief that Jews occupy the fifth place among the groups who are interested in America's entering the war. The interested groups are listed in the following order: 1. The Administration and the Democratic Party; 2. Big Business and profiteers; 3. British organizations; 4. Americans with British sympathies; and 5. Jews.

The week of November 23 has been set aside as National Jewish Book Week throughout the country. Observance of this week is intended to stress Jewish cultural values and also revitalize the belief that the pen is mightier than the sword. The setting aside of the week was sponsored by a national committee representing institutions of higher Jewish learning, Jewish educators and prominent communal leaders working in cooperation with Jewish community centers, synagogues and schools.

A temple in Cleveland which formerly had Sunday morning services has now instituted Friday evening services instead. The Rabbi of the temple said that the change was made because "our people feel that in this

time there is a definite return to religion and that there should likewise be a turning back to fine old traditions of the Jewish faith. They believe the change made by reform congregations many years ago to a Sunday morning service was a demolition of old Jewish customs."

Thousands of Jews in Berlin have been evicted from their homes into wooden huts outside the city. Besides

THE BACON QUESTION AMICABLY SETTLED IN ENGLAND

Orthodox Jews in England who have received bacon coupons will be permitted to exchange such coupons for kosher products. The action of the British Food Ministry in permitting the Jews to increase their kosher rations by this means is part of a policy to meet the needs of all sections of the population. Churches have been providing space for Hebrew schools and kosher canteens in their halls and vestries.

severely restricting the movements of the Jews in the streets of that city, the police have distributed pamphlets to thousands of Germans urging them not to give any assistance to Jews. The pamphlets state: "Remember what the Jew has done to our people. Every Jew is your enemy. Every German who aids a Jew for reasons of false sentiment — even by only showing a friendly attitude toward Jews — commits treason against his own people." * * * Over 200 Jews have committed suicide in Berlin since the issuance of the decree requiring the Jews to wear the yellow star of David on their coats.

Severe measures against the Jews as well as against "certain Czech circles who have been ostentatiously friendly to the Jews," have been promulgated in the Bohemian protectorate by Reinhard Heydrick, the Deputy Gestapo leader and new German protector for Bohemia-Moravia. The measures require all Jews to wear the yellow star of David on their clothing and prohibit the using of any synagogues. Non-Jews are forbidden to carry on conversations with Jews.

A fascist organ in Italy urges that all Italian Jews, including those who have received preferential treatment

under the anti-Jewish laws, should be "annihilated as a danger to the internal front." . . . During the past three years nearly 26,000 Jews were banished from Italy.

The Roumanian government has required the Jews of Bessarabia and Bukovina to move into a ghetto in the neighborhood of the Boog River in the Russian Ukraine. This change involves a transfer of Jews to areas more than 100 miles from their present homes.

Because the prisons in Paris are overcrowded thousands of Jews placed under arrest by the Nazis have been confined to their own homes. Many Jewish workers, particularly mechanics and smiths, have been ordered by the Nazis to report for work in Germany.

A Nazi paper reports that all Jews in the former Grand Duchy of Luxembourg, except a few who were unable to travel because of illness or age, have been transported to the East, apparently to Poland.

German air raids have caused over \$4,000,000 damage to synagogues in England. Many synagogues in coastal cities, including some which had been established centuries ago when Jews first settled in that country, have been destroyed. The government has expressed its interest in the restoration of Jewish communal life after the war.

A program to unify the citizens in Georgia against any attempt to fer-

MARKED TO FACILITATE DESTRUCTION

All letters mailed by Jews in Slovakia are now required to bear the star of David and the sender's name. The police have been given authority to confiscate all Jewish letters.

ment religious bigotry has just been completed under the sponsorship of a group of Georgia leaders and the National Conference of Christians and Jews, in cooperation with the Catholic Committee of the South. Prominent Protestant, Catholic and Jewish communal leaders spent a week visiting eighteen universities and colleges in that state warning the students that religious or racial prejudice is a "social disease."

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Lewittes to Preach This Friday Night

This Friday evening, November 21 at 8:30 o'clock, the sermon will be preached by Rabbi Mordecai H. Lewittes who is well known to our Center members for the fine work he is doing as head of our Sunday School, the Children's Congregation and the Youth Activities. Rabbi Lewittes will preach on the interesting subject: "The Road to Emancipation."

Advance Notice

On Friday, November 28th, at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The Jews in France 150 Years Ago and the Jews of France Today."

This sermon will commemorate the 150th anniversary of the Decree of Jewish Emancipation by the National Assembly of France in 1791.

Institute of Jewish Studies For Adults

The Institute of Jewish Studies for Adults has opened with a large registration, and meets on Tuesday evenings and on Wednesday mornings. The Hebrew groups hold class on Thursday evening at 8 and 9 o'clock. On Tuesday evenings, courses in Jewish History, Jewish Religion and Talmud are given. The special women's classes in Jewish Religion and Jewish History meet on Wednesday mornings at 10 and 11 o'clock. Those who have not yet enrolled may do so the coming week.

Samuel Lemberg Again Heads Metropolitan Concert Committee

Mr. Samuel Lemberg who so successfully headed the committee in charge of the Metropolitan Opera Concert last year, has again consented to serve as the chairman of the committee. This year's concert will be held on Sunday evening, December 14th.

The other officers of the committee are: Isidor Fine, Moses Ginsberg, Hon. Emanuel Greenberg, Mrs. Isidor Lowenfeld, Co-Chairmen; Hyman Aaron, David Goodstein, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman, Vice-Chairmen. Maurice Bernhardt, Treasurer.

The committee in charge of the distribution of tickets consists of: Maurice Bernhardt, Aaron Gottlieb, Hon. Emanuel Greenberg, Mrs. Isidor Lowenfeld and Mrs. Albert Witty.

Kol Nidre Pledges

The list of contributions received in answer to our appeal made at the Kol Nidre services will be published in the December issue of the *Review*.

We appeal to all those who have pledged to this fund to please send in their checks as soon as possible so that we may have their names included.

Sisterhood Board Meeting On November 24th

A meeting of the Board of Directors of our Sisterhood will be held on its regular meeting date, this Monday, November 24th at 1:30 o'clock. All members of the Board are requested to please attend.

Forum Committee Meeting Monday

An important meeting of the Forum Committee will be held next Monday evening, November 24th, promptly at 7:30 o'clock. Members of the committee are requested to please be on time.

P.T.A. Meeting Tuesday

There will be a meeting of the Parent-Teacher Association of the Hebrew and Sunday Schools on Tuesday evening, November 25th at 8:30 o'clock. All parents are asked to please attend.

Class in Talmud

Mr. Jacob S. Doner, member of our Governing Board, conducts a class in Talmud every Wednesday evening at 8:30 o'clock in the Prayer Room.

Junior Club Meetings

The Center Clubs have resumed their activities. The clubs are free to children of Center members and to students of the Center Academy, Hebrew School and Sunday School. The following clubs have been organized for the current season:

Junior League — Young men and women of college age. Meets every Thursday night.

Inta-League—Boys up to 18; girls up to 17. Meets every Wednesday night at 8 o'clock.

Shomrim—Boys up to 16. Athletic, social and cultural. Meets Saturday night at 7:45 o'clock.

Center Girls—(up to 15). Social and cultural. Meets Saturday night.

Tsofim—Boys from 13-14½. Athletic and cultural. Meets every Saturday night at 7:30 o'clock.

Maccabees — Boys up to 13. Athletic, cultural, games. Meets Saturday night 6:15 o'clock.

Vivalets—Girls up to 13. Arts and crafts, social, cultural. Meets Saturday night at 6:30 o'clock.

Candle-Lites—Girls up to 11. Arts and crafts, games. Meets every Saturday night at 6:30 o'clock.

The clubs are under the direction of expert leaders.

Sabbath Services

Kindling of candles at 4:17 o'clock. Friday evening services at 4:15.

Sabbath services, Parsha Toledot, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 3:15 p.m.

Mincha services at 4:15.

Daily Services

Morning services at 7 and 8

Sunday morning additional service at 9:00.

Mincha services at 4:20.

AN IDEAL CHANUKAH GIFT

Give your family and friends a copy of

"JUDAISM — AN ANALYSIS AND INTERPRETATION"

By Rabbi Levinthal

What Ludwig Lewisohn says: "This volume seems to me the best and most lucid brief and popular expression of Judaism that I know in any language."

What John Haynes Holmes says: "As a Gentile, I can testify that this is a most valuable book for the gentile reader, the best with which I chance to be familiar."

Copies may be ordered at the information desk of the Center. Price, \$2.50

**Seminary Jewish Museum
Open to Public**

The Museum of Jewish Ceremonial and Historical objects of the Jewish Theological Seminary of America, Broadway and 122nd Street, New York City, extends a cordial invitation to all interested persons to visit the Museum. The Museum is open from 10 a.m. to 5 p.m. every day except Friday and Saturday. The Museum collection of the Danzig Jewish Community, which arrived in America one week before the Nazi invasion of Danzig, may be viewed on Mondays from 3 to 5 p.m. by special appointment.

The Museum is the largest collection of its kind in the world at the present time. Special exhibits are arranged during the year in connection with Jewish holidays, and other historical anniversaries. Dr. Paul Romanoff, the curator of the Museum, will be glad to explain to visitors the many treasures that are exhibited.

Notice of Unveiling

A monument will be unveiled in memory of the late Mrs. Sarah Diamond, daughter of Mr. Jacob Korn, on Sunday afternoon, November 23, 1 o'clock at the Beth David Cemetery.

Congratulations

We extend our best wishes to the following:

Mr. and Mrs. Louis Albert of 1307 President Street on the marriage of their son Philip J., to Miss Karol Alpern on November 25th.

Mr. Jos. Lapidus of 672 Eastern Parkway on the occasion of his marriage to Miss Florence Meisel on November 20th.

Mr. and Mrs. I. Wiener of 68 Sterling Street on the birth of a girl to their children, Mr. and Mrs. Anthony Marvin on November 14th.

Announcement has been made of the engagement of George S. Greene, son of Mr. and Mrs. Harry Greene of 408 Crown Street and grandson of the late Mr. and Mrs. Henry Seinfeld, to Miss Ruth Levy, daughter of Mr. and Mrs. Harry Levy of 406 Crown St. and granddaughter of Mrs. Mary Duberstein of the same address. Congratulations and best wishes to the young couple, the parents and the grandmother.

Are You Reserving Sunday Evening December 14 ?

This is the date of the Center's Gala Concert at the Metropolitan Opera House. Excerpts from the operas in costume, the greatest singers, the ballet, the marvellous orchestra — You will never find so many musical attractions concentrated in one evening.

Acknowledgment of Gifts

We acknowledge with thanks receipt of books from the following:

Dr. I. H. Levinthal
Ina Klein
Leatrice Sunshine

Motion Picture "The Promised Land" to be Shown Tuesday

The newest motion picture of Palestine, "The Promised Land," will be shown in the dining room of our building next Tuesday evening, November 25th, at 8:30 o'clock. The meeting is arranged under the auspices of the Eastern Parkway Zionist District and all members of the Center are hereby cordially invited to attend.

**Rabbi Levinthal's Book
in Third Printing**

We are happy to announce that Rabbi Levinthal's book of sermons "Steering or Drifting—Which?" has now appeared in the third printing. As far as we know, this is the first volume of sermons by a rabbi which has achieved a third edition.

Newly Acquired Books

That Day Alone—Van Paasen
Scum of the Earth—A. Koestler
Brazil—S. Zweig
This Above All—Knight
Reveille in Washington—M. Leech
Jacob—I. Fineman
Let Laughter Ring — F. Mendelsohn
Shehitah—J. J. Berman

Red Cross Roll Call

The Red Cross Roll Call is now in full swing. You have received your membership card. Please send your subscription to Mrs. Albert Witty, 240 Crown Street.

Personals

Samuel D. Pasner will be heard on WNYC on November 21st at 3:55 P.M. in a broadcast on behalf of the Brooklyn Chapter of the American Red Cross.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Berg, Irving
Transportation Unmarried
Res. 933 Hutchinson Court
Bus. 516 W. 55th St.
Proposed by Abe Zucker and Harry Zucker
- Bernstein, H. Zachary
Customs Broker Married
Res. 359 Lenox Road
Bus. 38 Pearl St.
Proposed by Benj. Markowe
- Bloom, Dr. Chas. J.
Dentist Married
Res. 201 Linden Blvd.
Bus. 409 Fulton St.
Proposed by Benj. H. Wisner
- Brodie, Frank
Dairy Products Married
Res. 295 Montgomery St.
Bus. 773 Stone Ave.
Proposed by Samuel Nicoll
- Brown, David
Teacher Married
Res. 511 Crown St.
Bus. Thomas Jefferson H. S.
Proposed by Samuel Levine
- Canki, Joseph
Underwear Unmarried
Res. 682 Williams Ave.
Bus. 596 Broadway
Proposed by Benj. Martz
- Dorfman, Miss Sophie
Res. 660 Howard Ave.
Proposed by Abe Zucker and Harry Zucker
- Dorfman, Sam H.
Veterinarian Unmarried
Res. 660 Howard Ave.
Bus. Dept. of Agriculture
Proposed by Abe Zucker and Harry Zucker
- Dubrow, B.
Restaurant Married
Res. 706 Eastern Pkwy.
Bus. 1110 Eastern Pkwy.
Proposed by Morton Klinghoffer and George F. Dubrow
- Feinberg, Miss Ruth
Res. 499 De Kalb Ave.
Proposed by Irving Koenig
- Feit, Philip
Dresses Unmarried
Res. 1787 Union St.
Bus. 101 W. 37th St.
Proposed by Moe Goldstein
- Frank, Miss Minna
Res. 968 St. Johns Place
Proposed by Mrs. S. Fleischman
- Frey, David
C.P.A. Married
Res. 919 Park Place
Bus. 92 Liberty St.
Proposed by David Halpern
- Gillis, Miss Dorothy
Res. 960 Sterling Place
- Gold, Jules W.
Unmarried
Res. 202 Rogers Ave.
Proposed by Sidney A. Gold
- Goldberg, Joseph
Candy Married
Res. 263 Eastern Pkwy.
Bus. 196 Rogers Ave.
Proposed by Alex Bernstein
- Gould, Sidney
Accountant Married
Res. 41 Eastern Pkwy.
Bus. N. Y. Life Bldg.
Proposed by Samuel Greenblatt
- Green, Leo
Food Products Married
Res. 20 Plaza St.
Bus. Joralemon St.
Proposed by Chas. Dilbert
- Halperin, Morton
Real Estate Married
Res. 789 St. Marks Ave.
Bus. Same
Proposed by Louis Halperin
- Halpern, Miss Selma
Res. 1651 Carroll St.
- Heimowitz, Joseph
C.P.A. Married
Res. 410 Crown St.
Bus. 11 W. 42nd St.
Proposed by Abraham Katlowitz
- Jacobs, Maxwell A.
Unmarried
Res. 37 Dover St.
Proposed by Nathan Rothstein
- Kast, Miss Rose
Res. 842 Classon Ave.
Proposed by Jacob S. Doner
- Klinger, Henry
Movies Married
Res. 751 St. Marks Ave.
Bus. RCA Building
Proposed by Henry H. Gross
- Kramer, Irving
Druggist Married
Res. 1087 Carroll St.
Bus. 540 Eastern Pkwy.
Proposed by Ira T. Kraner and Joseph M. Schwartz
- Lachter, Lobel
Married
Res. 288 Albany Ave.
Bus. 93 Nassau St.
Proposed by Mrs. Kalman I. Ostow

- Levy, Miss Marian
Res. 890 Brooklyn Ave.
Proposed by Anne Winicker and Ruth Eisenstat
- Miller, Miss Dorothy
Res. 1651 Carroll St.
- Myron, Jack
Buyer Married
Res. 150 Crown St.
Bus. Saks Fifth Ave.
Proposed by Samuel Lemberg
- Parnes, Miss Gertrude
Res. 374 Eastern Pkwy.
Proposed by Alex Bernstein
- Passof, Miss Nettie
Res. 135 Eastern Pkwy.
Proposed by Jack Passof
- Platt, Miss Hannah
Res. 987 Montgomery St.
Proposed by Dr. Harry Katz
- Premisler, Henry
Insurance Unmarried
Res. 424A Hart St.
Bus. 2 Lafayette St.
Proposed by Irving Kemp and Moe Goldstein
- Reisler, Arnold
Banking Married
Res. 1154 Eastern Pkwy.
Bus. 89 Osborn St.
Proposed by M. Jay Bronstein
- Rous, Ben
Paper Married
Res. 25 Parade Place
Bus. 622 W. 57th St.
Proposed by Samuel Lemberg
- Sachs, Julius
Unmarried
Res. 714 Avenue T
Bus. War Department
Proposed by Moe Goldstein and Irving Kemp
- Salomon, Herman
Foods Married
Res. 374 Eastern Pkwy.
Bus. 138 Broad St.
Proposed by S. Racer
- Shopoff, Frederick
Plate Glass Married
Res. 751 St. Marks Ave.
Bus. 2695 Atlantic Ave.
Proposed by Henry H. Gross
- Siegel, Harry
Malts Married
Res. 201 Eastern Pkwy.
Bus. 117 Liberty St.
Proposed by Herman Lambert
- Siegel, Claire
Res. 960 Sterling Place
- Stark, Abe
Clothing Married
Res. 97 Brooklyn Ave.
Bus. 1514 Pitkin Ave.
Proposed by Mr. & Mrs. I. Lowenfeld

Starr, Miss Betty
Res. 214 Rockaway Pkwy.
Sussman, Bernard
Clothing Married
Res. 706 Eastern Pkwy.
Proposed by Samuel Stark

Sutton, Mrs. Eva
Res. 715 St. Marks Ave.
Proposed by Joseph Goldstein

Teitelbaum, Miss Mimi
Res. 44A Hampton Place
*Proposed by Mr. and Mrs.
Louis J. Roth*

Tracht, Miss Shirley
Res. 55 Linden Blvd.
*Proposed by Dr. Harry Katz
and A. H. Zirn*

Wagner, Samuel
Attorney Unmarried
Res. 376 Crown St.
Bus. 66 Court St.
Proposed by Morris D. Wender

Weinstock, Harold J.
Newspaper Dist. Unmarried
Res. 135 Eastern Pkwy.
Bus. 47 Chrystie St.
*Proposed by A. R. Melker
and Louis Weinstock*

Wendroff, Louis J.
Textiles Married
Res. 565 West End Ave.
Bus. 261 Fifth Ave.
Proposed by Louis Hornick

Wolfe, Edward
Attorney Unmarried

Res. 140 East 57th St.
Bus. 420 Lexington Ave.
*Proposed by Irving B. Loonin
and Dr. David H. Appelman*

The following have applied for re-instatement in the Brooklyn Jewish Center:

Alpert, Hyman
Woolens Unmarried
Res. 672 Crown St.
Proposed by Samuel Lemberg

Alpert, William I.
Attorney Married
Res. 1270 Carroll St.
Bus. 16 Court St.
*Proposed by Samuel Stark
and Morris D. Wender*

Balmuth, Irving I.
Furniture Married
Res. 610 Empire Blvd.
Bus. 17-21 McKibben St.

Beckerman, Bernard
Teacher Married
Res. 751 St. Marks Ave.
Bus. Boys High School
*Proposed by Louis Koch and
Maurice Bernhardt*

Blank, Milton M.
Chemicals Married
Res. 751 Troy Ave.

Dintenfass, Edward
Books Unmarried
Res. 1072 Park Place
Bus. 303 - 5th Ave.
Proposed by Abe Mann

Doblin, Alexander A.
Attorney Unmarried
Res. 742 Montgomery St.
Bus. 1450 Broadway
*Proposed by Dr. Harry Katz
and Dr. Charles Windwer*

Hertzfeld, S.
Dept. Store Married
Res. 463 Crown St.
Bus. 747 Broadway
Proposed by Morton Klinghoffer

Hyman, Leon
Undertaking Married
Res. 440 Lenox Road
Bus. 374 Empire Blvd.
Proposed by Joseph Goldstein

Jacobs, Gerald
Real Estate Unmarried
Res. 1401 Carroll St.
Bus. 33 W. 42nd St.
Proposed by Charles Fine

Manes, Edward
Dairy Married
Res. 918 Montgomery St.
Bus. 773 Stone Ave.
Proposed by Mrs. Samuel Nicoll

Stark, Isidor
Electric Motors Married
Res. 220 E. 18th St.
Bus. 348 Tompkins Ave.
*Proposed by Hyman Aaron
and Joseph Goldberg*

MAURICE BERNHARDT
Chairman Membership Committee

1 IN 5

If only one Center member out of every five brought in a new member the Brooklyn Jewish Center would mount in membership until its scope and influence as a communal institution would be unequalled.

We are in the midst of an important membership campaign. Will you think this over? And get to work as a loyal member of the Brooklyn Jewish Center family? Report to Maurice Bernhardt, Chairman of the Membership Committee.

• Monday Evening Forum Lectures •

Held Every Monday at the Brooklyn Jewish Center Throughout the Season at 8:30 P. M.

December 1st.

November 24th



DOROTHY THOMPSON

Miss Thompson is one of the greatest women of our time. This will be her only Brooklyn lecture this season and will not be broadcast. There is a limited number of tickets left for the reserved seats in the synagogue. The lecture will be amplified by means of our public address system into the auditorium. The price of admission there will be 30c, which includes tax.

Subject:

"OUR WORLD TODAY"

DR. FRANK KINGDON

Former President of the University of Newark; Chairman, N. Y. Division of the Committee to Defend America by Aiding the Allies; Chairman, Executive Committee for Refugee Education; Winner of the 1939 gold medal given annually to the American judged to be the outstanding interpreter of humanitarianism and brotherhood.

Dr. Kingdon is an orator of distinction, and regarded as one of America's foremost educators and intellectual leaders.

Subject:

"AMERICA AND THE NEW WORLD ORDER"

December 8th—

DR. A. A. BRILL

Eminent psychologist, psychiatrist, author and translator of Freud.

"THE EFFECT OF THE WAR ON THE NATION"

December 15th—

DR. EMIL LENGYEL

Brilliant national news feature writer for the N. Y. *Times* and *Herald-Tribune*; noted lecturer and authority on world affairs, author of "New Deal in Europe," "Dakar," "Hitler," "Millions of Dictators," etc.

December 22nd—

JOHANNES STEEL

Radio commentator, authority on foreign affairs, author of "The Second World War," and other books.

December 29th—

JOHN HAYNES HOLMES

Distinguished author and critic, noted liberal preacher and clergyman; Minister of the Community Church of New York.

Admission Free to Members: To Non-Members, 30c (including tax)

A GREAT WOMAN VISITS THE CENTER *Continued from page 3*

ever. It was too late to make public an announcement of the change. In introducing Mr. Lewis that evening, the chairman remarked, "Happy is the family in which the husband also can speak, so that he can pinch-hit for his wife in an emergency!"

What an amazing transition from the Dorothy Thompson of 1929, and even that of 1932, to the Dorothy Thompson of 1941!

Today her newspaper column has a reading public of many millions. She is the most sought after woman lecturer in this country. In one year she received more than 7,000 invitations to speak, with offers of fees ranging from \$1,000 to several times that amount for each lecture.

Jews have particular reason to delight in her phenomenal success and the great influence she exerts on the American public. In her abiding faith in the triumph of freedom and democracy, and in her hatred of Hitlerism at home and abroad, she has taken a keen interest in the plight of the Jew and sympathizes warmly with all his hopes and aspirations.

Her first assignment as a newspaperwoman began when she was commissioned to report the London Zionist Conference in 1920. This assignment came unexpectedly. She had been travelling on a boat bound for Europe when she met a group of American Zionist delegates on the way to the conference. Among them was the late Justice Louis D. Brandeis and Justice Felix Frankfurter. She became acquainted with these Jewish leaders, and the Zionist movement fascinated her. Upon reaching London she communicated with the manager of the International News Service and asked to be engaged to cover the Zionist gathering. Asked for her qualifications she replied: "I know more about Zionism than anyone else." She received the assignment and the fee she got was the first she earned as a newspaperwoman.

Miss Thompson's interest in the Zionist movement continues to this day.

When Lindbergh finally showed his anti-Semitic colors with the statement that Jews are war-mongers, Miss Thompson, in her column, proved conclusively that most of the leading interventionists in this country are not Jews. She equally disproved the disproportionate influence of the Jews in the press and the movies.

In the history of our people, Dorothy Thompson will no doubt be remembered as one of the greatest champions of the Jews in an era that is most tragic for them.—J. G.

NEW BOOKS

Continued from page 15

taken its rightful place. Where are the Jewish patrons of learning who endow chairs in science, social science and the humanities? Why not endowments for chairs in Hebrew literature? National organizations might well take it upon themselves to further the cause of Hebrew in the colleges and universities. The study of Hebrew can grow rapidly if the Jewish community takes a sympathetic interest in fostering its growth.

THE TOLERANCE GUY

Continued from page 11

"Guess I'll go for a cop and have him sobered up."

The victim turned to the thin man with the hooked nose and said, "Damn shame what the country's coming to."

The smaller man smiled wanly. "Oh, there aren't too many like that," he said. "Besides, he was stewed. But I am glad you came along when you did."

The big fellow smiled deprecatingly and brushed the back of the thin man's coat. When the latter was fairly presentable, they began to walk north together. The crowd, its work done, just melted away, and the sun sent its rays down on everybody, even the floored drunk.

At the corner of Hackett and Spring the pair discovered that their destinations were now in opposite directions. They shook hands. "I'd like to express my thanks over a drink some day soon," said the man with the slightly hooked nose. "Wish you'd stop in on me the first chance you get."

"Be glad to," said the broadshouldered one. "I'm just passing through, though. Be here a week. Selling trip. House to house. Bernstein's the name."

The thin man chuckled as though at a delicious joke. "McCarthy's my name, pal."

Both men grinned broadly. They exchanged addresses. At the corner of Hackett and Hart a big man sat in the dirt and rubbed his forehead.

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The Brooklyn Jewish Center Review

BULGARIA'S JEWS

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DECEMBER

1941

VOLUNTEER DEFENSE WORK

For the information of the members of the Brooklyn Jewish Center, below is a list of the war defense services they may engage in:

CIVILIAN DEFENSE

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Auxiliary Police (men and women)	Emergency Food and Housing Units (women who can cook and serve)
Fire Watchers (men & women)	Committees to provide soldiers and sailors entertainment at camps.
Nurses' Aides (trained women)	Committees to provide meals and entertainment for service men visiting cities.
Emergency Medical Forces (men and women with Red Cross First Aid Certificates).	Speakers to address meetings on civilian defense.
Rescue Squads (men)	
Road Repair Units (strong, husky men)	
Demolition and Clearance Squads (strong, husky men)	



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BROOKLYN JEWISH CENTER REVIEW

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FOR FREEDOM OF MAN

"When thou goest forth to battle thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for the Lord thy God is with thee!" — Deuteronomy xx.i.

THESE words from the pages of the Bible must become the guiding principle of every American in these days of our national crisis. America has been forced into a war in defense of her very life as well as in defense of all those priceless ideals that alone make life worth while. Heaven knows America wanted peace and strove for peace. But our enemies willed otherwise. They have been preparing for war for many years, concentrating all their energies, all their national wealth for this very conflict. That was an advantage they possessed over us, and many, beholding the might of their arms, may lose heart. But the battle is not always to the strong.

"When thou goest forth to battle against thine enemies and seest

horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for the Lord thy God is with thee."

We feel in the depths of our hearts that we are with God, and therefore God is with us in this battle. We are fighting for no territorial aggrandizement, no material gain. Like the Maccabees of the Chanukah tale, we are fighting for the freedom of man, for the freedom of nations as well as individuals, for the rights of the small and the weak to freedom, for the light of truth and justice and brotherhood to illumine the darkest corners of this earth.

We shall be strong and of good courage. No sacrifice that we shall be called upon to make will be too great or too heavy. The road will not be easy, we know; but we also know that the road will ultimately lead to victory, victory for those sacred ideals that come from God Himself.

"Thou shalt not be afraid of them; for the Lord thy God is with thee!"

—Dr. Israel H. Levinthal

THE LIGHT OF THE WORLD

IT is apparent that today the average American has a marked change of attitude toward the Bill of Rights, the 150th anniversary of which we are celebrating this week. The new attitude is in sharp contrast with the easy-going indifferent, lackadaisical reception accorded the Bill of Rights formerly.

Previously, to the man in the street, the Bill was an abstraction, a matter of unapproachable loftiness. Its commemoration carried only a distant, figurative meaning. The honor of celebration was reserved to those who dwelt in somewhat higher and remote places — the poet, the preacher, the editor.

Today, to every American, this Bill has a peculiarly close and here-and-now significance. Each one of us shares in the joy of its existence and expresses deep thankfulness for the blessings it has brought us. We feel truly a filial relationship to the founding fathers who gave it birth. We have a close identity with their struggles and aspirations to bring forth to the world this momentous document. This Bill is at present more than ever before a symbol of humanity, a connotation of America's morality, and a strict reminder that it is our high ethical obligation to fulfill it faithfully. We are keenly aware of its nearness and its immediate meaning in our

every-day life. We are conscious that it has everything to do with the bread we eat, the clothes we wear, the apartments we live in, the prayers we offer, the schools our children go to, the newspapers we read, the factories we work in.

What has wrought this remarkable change? A profound conviction that Europe is shaken, shattered, bleeding because it either had no Bill of Rights or dishonored such Bill as it may have had. A conviction that unless people live by a Bill of Rights, society breeds vile, violent, incompetent men. A conviction that the inevitable consequence to a people of faithlessness to the rights and obligations exemplified in the Bill of Rights is poverty, criminality, social degradation, moral depravity—a betrayal and falsification of the moral personality of the human being. This change indeed is cause for congratulation because it assures the development and preservation of our national and individual welfare.

Our Bill of Rights is ominously challenged today. It is at grips with overwhelming, barbarous forces. Our task is to preserve it, and preserve it in full. It cannot be preserved unless we sincerely live by it and for it.

Happily, Chanukah, the Feast of Lights, now falls at the same time that we commemorate the birth of the Bill of Rights. Our celebration of Chanukah reminds us that liberty and light go together. Liberty needs light—the light of knowledge. Knowledge in turn needs freedom—the freedom which the Bill of Rights vouchsafes.

—Louis J. Gribetz

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JUST BETWEEN OURSELVES—

"ביתנו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

THE world has suddenly changed before us, and it is very difficult to speak to people on any subject other than that of the war which has so suddenly been forced upon us. I had intended to devote this column to a plea to my readers for the re-introduction into their homes at this season of Chanukah, of the Chanukah spirit; for the adornment of their homes with the Chanukah candelabra, and for the kindling of its lights on every eve of this festival.

When the war broke out, I felt that such a message would be out of place, that people's minds were centered only on one thought—the war and how to win it, and that every other theme must for the present be set aside or ignored.

On second thought, however, I realized that just because of the war, just because of the darkness into which we have been plunged, such a message, as I had in mind needs to be emphasized much more now than ever before.

Armies alone do not achieve victory. It is the spirit animating a people that can bring either victory or defeat. In the face of the mighty enemies warring on our beloved America, we need the strength of faith, the inspiration of the past, to give us the courage that will be needed to achieve the triumph of our cause.

Where can we find stronger faith than in the epic story of the war of the Maccabees which the Chanukah lights commemorate? The issue then was the same as the issue today—whether Might or Right shall rule the world, whether the strong have the right to enslave the weak, and whether every people—strong or weak, great or small—has the right to life and to freedom. Then, as now, a militaristic race that built up a mighty army and gigantic military force attempted a *blitz-krieg* on a people unprepared for war because it believed in peace. The odds were all in favor of physical might, but that might did not prevail, and the force of the human spirit emerged triumphant. It is that triumph that the Chanukah lights

commemorate, the triumph of light over darkness, of truth over falsehood, of ideals over brute force.

Can anyone over-estimate the need today of such inspiration? That is what we need, all of us, and especially our youth. Many young people are bewildered, and are losing heart. They must be re-enforced with new faith and courage. This message from the distant past would be to them a tonic of hope and strength. Why, then, deny them that tonic? Illumine your homes with the lights that symbolize the triumph of that very cause for which America is battling today. And do it beautifully, in a manner worthy of the message that it proclaims.

Many of you try to decorate your homes artistically. I have often seen the care with which you adorned your walls and placed on your floors all sorts of pleasing objects. But why not have the vision and the understanding to embellish your homes with a handsome Menorah that will not only add beauty to your surroundings but serve also as a constant reminder of that truth that we so sorely need today. There are magnificent Menorahs, products of the new, artistic spirit now renescent in Palestine, which were exhibited at the Palestine Pavilion of the World's Fair, and that are now on sale at the Palestine House in New York. Would not such a Menorah help to give us and to our children that spirit of valor, of courage, of confidence so essential for the ultimate victory of America's cause?

Israel H. Perutthal

PALESTINE AND AN ARAB UNION

By DR. JUDAH L. MAGNES

IF the Palestine problem remains solely the problem of Palestine it remains almost hopeless. The country is tiny, the passions it engenders are enormous. But if it can take its place within the framework of a larger Union, or Federation as it is loosely called, it assumes a more hopeful aspect. Within a Union or Federation of neighboring countries the Palestine problem is lifted on to another plane in at least two ways: First, the Arab fear of domination by the Jewish National Home is mitigated by reason of the political security which the wider and more powerful background of Arab Union affords, and second, the Jewish yearning for opportunities to settle refugees from persecution could be met more generously. Jewish-Arab cooperation would thus be helping to establish an equilibrium in Palestine, and helping to establish and strengthen the Arab Union. At difficult periods and in many lands, Jews and Arabs have achieved a high civilization together. They are the living descendants of that ancient Semitic world whose impact upon mankind's spirit has been so fateful. Why should they not work and be creative together again?

This is, of course, a simplification of a complex situation. The problems involved are of great intricacy. A Union or Federation presents political, economic, military, nationalistic, religious issues that require much study for their clarification, and statesmanship and large means to resolve them. A bi-national Palestine as an autonomous unit within a larger Union is the direction in which thinking should be done, and now that this larger framework is more than ready for discussion, there may be a chance of approaching the Palestine question, as one of its factors, with some degree of success. All three peoples (English, Arabs and Jews) fighting against a common enemy may now find it possible to devote themselves to planning constructively for a happier future.

The better way would be, of course, for Jewish leaders and Arab leaders to get together and make joint proposals to the Government. This would surely be welcomed by the Government, and one might reasonably expect that such joint proposals would be put into effect.

—From *Palestine Review*

IN the fall of 1937 I visited Bulgaria, the country of tobacco and rose-oil, of embroideries and folk-songs, that strange small kingdom, situated in the South-Eastern corner of Europe. "What do you think about my taking a refuge here?" I asked a prominent Zionist leader in Sofia, the very modern capital. I foresaw that my native Austria was doomed to fall. "Believe me," he said, "a year or two later you will be trapped here, too!"

A few weeks earlier the synagogue and the home of a Jewish resident in Varna, a Black Sea resort, were bombed by hooligans and the Minister of the Interior had ordered the arrest of 140 Fascist leaders. The Bulgarian governments were never anti-Semitic. They suppressed all anti-Semitic movements till 1935, when, obviously under foreign pressure, the Minister of the Interior, General Anthonasoff, decided to permit the Rodna-Saschitta (Home Guard) and the National Legion, anti-Semitic groups, to resume their activities. He forbade them, however, to preach intolerance. But General Soikonoff, leader of the Rodna-Saschitta, denied that his group was anti-Semitic, and declared it was only fighting speculators, Christian as well as Jewish.

The peaceful democratic Bulgarian people is perhaps the least anti-Semitic nation of the world. I have reason to know, for I met hundreds of Bulgarians of every class, when they visited my father, who was attached to the Bulgarian embassy in Vienna as a lawyer, from 1914 to 1938.

Jews have lived in Bulgaria since Roman times. In the Northern Bulgarian village of Gigen, the site of a small Roman fortress, the tombstone of an "Archisynagogue Josephus" of the second century, A.D. was found. From Talmudic responsa we know that a number of Byzantine Jews lived in Bulgaria in the early Middle Ages. In Serdica, the modern Sofia, they had their own synagogue, and the names of Pizanti and Romano, very common in Bulgaria, recall the memory of those early Jewish settlers.

A Jew is said to have spread much propaganda for his faith among the Bulgarians in those remote days. A converted Jew, Leo Mung, became an archbishop of the Bulgarian church in Ochrida, Western Macedonia, in the beginning of the 12th century. The Jewish influence grew when a beautiful Jewess became the wife of Tsar Ivan Alexander. She embraced Chris-

tianity, and as a Tsarina changed her name to Theodora. Her son, Ivan Schischmann, was the last Tsar of the independent medieval kingdom. In order to save his nation from destruction, he declared himself vassal of Sultan Murad I and gave him his sister Thamar (Mara) for wife. The sacrifice of the Tsar's sister made such an impression on the minds of the people that the memory of the half-Jewess Mara is still kept alive in Bulgarian folk-songs.

In 1360, however, at the synode of Tirnovo, both Christian heresies and the Jewish faith were condemned; three leaders of the Tirnovo Jewry were sentenced to death. One of them saved his life by turning Christian, the second was lynched by the mob on his way to the place of execution, and the third was executed, after his "slandorous tongue" and his ears — "which would not listen to the voice of the Lord"—had been cut off. Today's only Hebrew tombstones, at the bottom of the castle-hill in Tirnovo, recall the settlement of Jews in this ancient coronation-town.

A mass-immigration began at the end of the fifteenth century, when thousands of Jews fled from Spain to Turkey, and from there turned to Bulgaria. They spoke Ladino, and became the dominant element of the Jewish population. One of the new settlers was Joseph Karo, world-famous author of the "Schulchan Aruch." These Jews had a comparatively pleasant life under the tolerant Crescent, although they did not forget the Western countries where they came from.

"*Mi padre era di Francia, Mi madre d'Aragon*," as a Ladino song proudly runs.

Sabbatei Zewi, the Pseudo-Messiah, tried to obtain followers from the Bulgarian Jews. In 1666, when living as a prisoner of the Turks in the Dardanelles castle of Abydos, he invited them to celebrate his birthday on the ninth of Ab. Sofia then had about 2,000 Jews.

In the Russian-Turkish war of 1877 the Bulgarian Jews kept a strictly neu-

Anti-Semitism Was Forced on Bulgaria by Hitler's Agents

BULGARIA'S JEWS

By ALFRED WERNER

tral attitude since they were indebted to the benevolent Turkish government. When, however, the defeated Turkish army flooded back towards Sofia, the Jews formed volunteer companies to protect the capital from marauding Turkish gangs. Jews participated enthusiastically in the Serbo-Bulgarian war of 1885, and Prince Alexander von Battenberg, the regent, in an order of the day, addressed the Jewish soldiers as "genuine heirs of the old Maccabean spirit." 5000 Bulgarian Jews took part in the Balkan War and an even greater number in the World War.

Tsar Ferdinand also favored his Jewish subjects, some of whom held high official positions. The well-known Jewish artist, Boris Schatz, later founder of the Palestine "Bezalel" academy, was appointed Professor at the School of Arts and Crafts in Sofia. Ferdinand accepted from Schatz a little bronze statuette representing Matthias, the Hasmonean, crushing a Greek. This statuette was placed on His Majesty's desk. Newspapers related that each time he felt despondent he only had to look at this piece of sculpture to revive his courage.

The constitution of Bulgaria, founded in 1878, is a most liberal one. Like the American constitution it prohibits any racial or religious discrimination. In 1919, when representatives of the defeated kingdom appeared at the Peace Conference, Josue Caleb, vice-president of the Consistoire Central and president of the Zionist organization, assured the assembly that he was highly satisfied with the status of Bulgarian Jews. In the following years, however, when two Jews were elected to Parliament by Communist votes, anti-Semites tried to incite the people against their Jewish fellow-citizens by the malevolent coupling of Communism with Judaism. Some even went so far as to accuse the Jews of having taken part in the bombing of the great Sofia Cathedral (a Reich-

stag-fire-maneuver). But the Communist libel disappeared. King Boris—the present ruler—and all various governments favored the Jews so that, till the dawn of Nazidom, the situation of the 50,000 Jews (less than one per cent of the total population of the country) was fairly satisfactory.

Most Bulgarian Jews are fair-haired and speak Ladino, the Spanish idiom their ancestors brought with them from the Iberian peninsula. Those who are dark and speak Yiddish, are refugees from Russia and Roumania. A Gentile author, Jiracek, in his book on Bulgaria, calls Bulgarian Jews "modest, temperate, industrious." Only a small percentage are store-keepers, money-lenders, peddlers, most of them being craftsmen, particularly tinsmiths and glaziers. Some are even porters ("hamals"). In the Turkish period the Jews furnished the fire-brigade!

Important are the statements of Stoyan Omarchevsky, former Bulgarian Minister of Education, on the spiritual life of the Jews. The largest literacy in Bulgaria he found among the male population of the Jews and the female population of the Armenians. "The Jewish population in Bulgaria shows the greatest interest in education. Children of Jewish origin attend all primary and secondary schools and also the higher institutes of learning, including the National University. The Jews living in Bulgaria are good citizens of the country. During the wars, the greatest majority of the Jews fought for the noble cause of their native or adopted country. They are one of the most peaceful citizen groups, enjoy all the civil and political rights, take an active share in the political life of the state and join various political parties. They participate in the highest institutions of education, including the Supreme Educational Council. They enjoy the general franchise privileges, vote and are elected as members of the House of Commons, and may also, like all Bulgarian subjects, take any position in the various departments of administration."

It is remarkable that some of the first followers of Dr. Theodor Herzl were Bulgarian Jews. As early as 1894, Bulgarians, influenced by Dr. Leo Pinsker's ardent appeal, founded Zionist organizations at Widdin (where I admired a very beautiful synagogue), Tatar Pasardjik and Philippopol. One of the first leaders of

the Bulgarian Chowewe Zion was Marku Baruch, the "romanticist of Zionism." In 1896 the settlement, "Artuf," was founded in Palestine by Bulgarian Jews. For a long time this was the only Sephardic agricultural colony of the Yishuv.

Will Bulgarian Jews become a prey to the Axis powers? Has anti-Semitism increased since I visited the country? Here are a few facts: In January, 1938, German firms in Bulgaria were complying with a demand of the Nazi government to dismiss all Jewish employees. The manufacturers of the Bosch and Mercedes motor cars discharged all Jewish agents in Sofia, replacing them with "Aryans." Several times in that year the windows of synagogues were smashed by rioters, but the government arrested the hoodlums, padlocked the headquarters of the Fascist organizations and confiscated their archives. In January 1939 anti-Semitic handbills calling for "Death to all Jews" were distributed in Sofia—they were printed in Germany. In February, 1939, the Minister of the Interior declared that the Jews in Bulgaria were enjoying and would continue to enjoy the same rights as other Bulgarian citizens. In August, 1939, the Minister of Public Instruction issued a decree requiring teachers and instructors to take severe measures against instigators of anti-Semitic activities.

On the other hand, German, Austrian and Czech refugees were refused even a temporary refuge in Bulgaria, and those who succeeded in entering the country were threatened with immediate expulsion. And recently, in order to please the Germans, waiting to jump into the Balkans, the Bulgarian cabinet adopted a law barring Jews from governmental, municipal and army service, and limiting their membership in the professions. This conciliatory gesture, however did not stop the German pressure. The country fell prey to Nazi imperialism, and those Bulgarians who were ready to sacrifice their Jewish compatriots, have now become Hitler-slaves too.

When German armies occupied the country, on March 1, 1941, the fate of Bulgarian Jewry was sealed. Under Nazi pressure they were reduced to the status of slaves. They were forced into labor camps, ritual slaughter was banned, their economic life was virtually destroyed. But the Jews

are not the only victims of Nazism there. The overwhelming majority of the freedom-loving democratic Bulgarian nation is being oppressed by Bulgarian Quislings and the Gestapo. Defending themselves against their foes, the liberal Bulgarians regard their Jewish compatriots their brethren and allies in the battle for national independence.

The Conversion of An Anti-Semite

AN account of the conversion of an American anti-Semite is related by N. B. Linder in *The Day*, September 21st.

The name of the convert is Richard T. Dick, a follower of Coughlin and a member of the rabid anti-Semitic organization, "The Christian Mobilizers." Dick is a sick man, partly paralyzed, and was unable to carry on his propaganda in the usual manner. He therefore served as investigator and spy, posing as friend of the Jews and thus hoping to expose their alleged plottings and international conspiracies against the Christian world.

Because of his illness, Dick was forced to spend his summer in a Maine resort, where some Jews spent their vacations. He was told that on a nearby farm, there was a Jewish artist (whom Linder designates as "Ben"). Dick made it a point to become acquainted with the artist, who was an ardent Jewish nationalist, and prevailed upon him to read to him in English translation articles from the Yiddish press and also novels and essays from the vast store of the Yiddish literature.

Daily, the two met as friends to discuss Jewish problems, and the words of the artist had such an effect on Dick that his sense of fairness and justice was aroused, and he confessed to Ben the true motive for his interest in Judaism. The two became sincere friends, and Dick's hatred for Jews changed to understanding and respect, as his subsequent correspondence with Ben demonstrated.

* * *

Danish Nazis have embarked on a campaign of destruction and defacement of monuments and statues erected in honor of prominent Danish Jews. A Nazi-controlled paper in Denmark urges that the government remove from public places all sculptures or other monuments which honor Jews.

THE DREIDEL

By SHOLOM ALEICHEM

Translated by Hannah Berman

The following is the second half of Sholom Aleichem's famous Chanukah story—all the space that the Review can give to it. The form of the narrative is such, however, that the reader will not be hampered in his enjoyment of it by this abbreviation. "The Dreidel," or "The Spinning Top," as the translator calls it, is one of a series of stories by Sholom Aleichem adapted by Hannah Berman and published as a book by Alfred Knopf under the title "Jewish Children." The Review is grateful to the publisher for permission to reprint the story.

THE game Chanuka, spinning-tops, that have four corners, each marked with a letter of the alphabet, and are like dice, is very exciting. One can lose one's soul playing it. It is not so much the loss of the money as the annoyance of losing. Why should the other win? Why should the top fall on the letter G for him, and on the N for you? I suppose you know what the four letters stand for? N means no use. H means half. B means bad. And G means good. The top is a sort of lottery. Whoever is fortunate wins. Take, for example, Benny "Polkovoi." No matter how often he spins the top, it always falls on the letter G.

The boys said it was strange how Benny won. They kept putting down their money. He took on their bets. What did he care? He was a rich boy.

"G again. It's funny," they cried, and again staked their money. Benny whirled the top. It spun round and round, and wobbled from side to side, like a drunkard, and fell down.

"G," said Benny.

"G, G. Again G. It's extraordinary," said the boys, scratching their heads and again opening their purses.

The game grew more exciting. The players grew hot, staked their money, crushed one another, and dug one another in the ribs to get nearer the table, and called each other peculiar names — "Black Tom-cat! Creased Cap! Split Coat!" and the like. They did not see the teacher standing behind them, in his woollen cap and coat, and carrying his Tallis and Tephilin under his arm. He was going to the synagogue to say his prayers, and seeing the crowd of excited boys,

he drew near to watch the play. This day he does not interfere. It is "Chanukah." We are free for eight days on end, and may play as much as we like. But we must not fight, nor pull one another by the nose. The teacher's wife took her sickly child in her arms, and stood at her husband's shoulder, watching the boys risk their money, and how Benny took on all the bets. Benny was excited, burning, aflame, ablaze. He twirled the top. It spun round and round wobbled and fell down.

"G!"

Benny showed us his smartness until our pockets were empty. He thrust his hands in his pockets, as if challenging us — "Well, who wants more?"

We all went home. We carried away with us the heartache and the shame of our losses. When we got home, we had to tell lies to account for the loss of the money we had been given in honor of Chanukah. One boy confessed he had spent his on locust-beans. Another said the money had been stolen out of his pocket the previous night. A third came home crying. He said he had bought himself a pocket-knife. Well, why was he crying? He had lost the knife on his way home.

I told my mother a fine story—an "Arabian Nights" tale, and got out of her a second Chanukah present of ten groschen. I ran off with them to Benny, played for five minutes, lost the money and flew back home, and told my mother another tale. In a word, brains were at work and heads were busy inventing lies. Lies flew about like chaff in the wind. And all our Chanukah money went into Benny's pockets, and was lost to us for ever.

One of the boys became so absorbed in the play that he was not satisfied to lose only his Chanukah money, but went on gambling through the whole eight days of the festival.

And that boy was no other than myself, "the widow's son."

* * *

You must not ask where the wid-

ow's boy got the money to play with. The great gamblers of the world who have lost and won fortunes, estates, and inheritances—they will know and understand. Woe is me! May the hour never be known on which the evil spirit of gambling takes hold of one! There is nothing too hard for him. He breaks into houses, gets through iron walls, and does the most terrible thing imaginable. It's a name to conjure with—the spirit of gambling.

First of all, I began to make money by selling everything I possessed, one thing after another, my pocket-knife, my purse, and all my buttons. I had a box that opened and closed, and some wheels of an old clock—good brass wheels that shone like the sun when they were polished. I sold them all at any price, flew off, and lost all my money to Benny. I always left him with a heart full of wounds and the bitterest annoyance, and greatly excited. I was not angry with Benny. God forbid! What had I against him? How was he to blame if he always won at play? If the top fell on the G for me, he said, I should win. If it falls on the G for him, then he wins. And he is quite right. No, I am only sorry for myself, for having run through so much money—my mother's hard-earned groschen and for having lost all my things. I was left almost naked. I even sold my little prayer-book. O that prayer-book, that prayer-book! When I think of it, my heart aches, and my face burns with shame. It was an ornament, not a book. My mother bought it of Pethahicah the pedlar, on the anniversary of my father's death. And it was a book of books—a good one, a real one, thick, and full of everything. It had every prayer one could mention, the "Song of Songs," the Ethics of the Fathers, and the Psalms, and the Haggadah, and all the prayers for the whole year. Then the print and the binding, and the gold lettering. It was full of everything, I tell you. Each time Pethachiah the pedlar came round with his cut moustache that made his careworn face appear as if it was smiling—each time he came round and opened his pack outside the syna-

gogue door, I could not take my eyes off that prayer-book.

"What would you say, little boy?" asked Pethachiah, as if he did not know that I had my eyes on the prayer-book, and had had it in my hands seventeen times, each time asking the price of it.

"Nothing," I replied. "Just so!" And I left him, so as not to be tempted.

"Ah, mother, you should see the fine thing Pethachiah the pedlar has."

"What sort of a thing?" asked my mother.

"A little prayer-book. If I had such a prayer-book, I would—I don't know myself what I would do."

"Haven't you got a prayer-book? And where is your father's prayer-book?"

"You can't compare them. This is an ornament, and my book is only a book."

"An ornament?" repeated my mother. "Are there then more prayers in an ornamental book, or do the prayers sound better?"

Well, how can you explain an ornament to your mother—a really fine book with red covers, and blue edges, and a green back?

"Come," said my mother to me, one evening, taking me by the hand. "Come with me to the synagogue. Tomorrow is the anniversary of your father's death. We will bring candles to be lit for him, and at the same time we will see what sort of a prayer-book it is that Pethachiah has."

I knew beforehand that on the anniversary of the death of my father, I could get from my mother anything I asked for, even to the little plate from heaven, as the saying is. And my heart beat with joy.

When we got to the synagogue, we found Pethachiah with his little pack still unopened. You must know Pethachiah was a man who never hurried. He knew very well he was the only man at the fair. His customers would never leave him. Before he opened his pack and spread out his goods, it took a year. I trembled, I shook. I could hardly stand on my feet. And he did not care. It was as if we were not talking to him at all.

"Let me see what sort of prayer-book it is you have," said my mother.

Pethachiah had plenty of time. The river was not on fire. Slowly, without haste, he opened his pack, and spread out his wares—big Bibles, little prayer-books for men, and for women, big

Psalms books and little, and books for all possible occasions, without an end. Then there were books of tales from the *Talmud*, tales of the *Balshem-tov*, books of sermons, and books of devotion. I imagined he would never run short. He was a well, a fountain. At last he came to the little books, and handed out the one I wanted.

"Is this all?" asked my mother. "Such a little one."

"This little one is dearer than a big one," answered Pethachiah.

"And how much do you want for the little squirrel?—God forgive me for calling it by that name."

"You call a prayer-book a squirrel?" asked Pethachiah. He took the book slowly out of her hand; and my heart was torn.

"Well, say. How much is it?" asked my mother. But Pethachiah had plenty of time. He answered her in a sing-song:

"How much is the little prayer-book? It will cost you—it will cost you—I am afraid it is not for your purse."

My mother cursed her enemies, wished that they might have black, hideous dreams, and asked him to say how much.

Pethachiah stated the price. My mother did not answer him. She turned towards the door, took my hand, and said to me:

"Come, let us go. We have nothing to do here. Don't you know that *Reb* Pethachiah is a man who charges famine prices?"

I followed my mother to the door. And though my heart was heavy, I still hoped the Lord would pity us, and Pethachiah would call us back. But Pethachiah was not that sort of man. He knew we should turn back of our own accord. And so it was. My mother turned round and asked him to talk like a man. Pethachiah did not stir. He looked at the ceiling. And his pale face shone. We went off, and returned once again.

"A curious Jew, Pethachiah," said my mother to me afterwards. "May my enemies have the plague if I would have bought the prayer-book from him. It is a famine price. As I live, it is a sin. The money could have gone for your school-fees. But it's useless. For the sake of tomorrow, the anniversary of your father's death—peace be unto him!—I have bought you the prayer-book, as a favor. And now, my son, you must do me a fa-

vor in turn. Promise me that you will say your prayers faithfully every day."

Whether I really prayed as faithfully as I had promised, or not, I will not tell you. But I loved the little book as my life. You may understand that I slept with it, though, as you know, it is forbidden. The whole *Cheder* envied me the little book. I minded it as if it were the apple of my eye. And now, this *Chanukah*—woe unto me!—I carried it off with my own hands to Moshe the carpenter's boy, who had long had his eye on it. And I had to beg of him, for an hour on end, before he bought it. I almost gave it away for nothing—the little prayer-book. My heart faints and my face burns with shame. Sold! And to what end? For whose sake? For Benny's sake, that he might win off me another few "*kopek*s." But how is Benny to blame if he wins at play?

"That's what a spinning top is for," explained Benny, putting into his purse my last few *groschen*. "If things went with you as they are going with me, then you would be winning. But I am lucky, and I win."

And Benny's cheeks glowed. It is bright and warm in the house. A silver *Chanukah* lamp is burning the best oil. Everything is fine. From the kitchen comes a delicious odor of freshly melted goose-fat.

"We are having *latkes* tonight," Benny told me in the doorway. My heart was weak with hunger. I flew home in my torn sheep-skin. My mother had come in from her shop. Her hands were red and swollen with the cold. She was frozen through and through, and was warming herself at the stove. Seeing me, her face lit up with pleasure.

"From the synagogue?" she asked.

"From the synagogue," was my lying answer.

"Have you said the evening prayer?"

"I have said the evening prayer." was the second lie to her.

"Warm yourself, my son. You will say the blessing over the *Chanukah* lights. It is the last night of *Chanukah* tonight, thank God."

* * *

If a man had only troubles to bear, without a scrap of pleasure, he would never get over them, but would surely take his own life. I am referring to my mother, the widow, poor

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CHANUKAH CUSTOMS—A Century ago and Today

By BEN M. EDIDIN

From "Jewish Holidays and Festivals"

CHANUKAH is a festive week in the Jewish calendar yielding second place only to Purim among the minor festivals. It was primarily a home holiday. As time went on, new customs developed and special prayers and songs were composed. Let us pay an imaginary Chanukah visit to a Jewish European community of a hundred years ago or more.

We enter the synagogue, beautifully illuminated, thanks to the special society of young men who see that the synagogue is cheerfully lighted on every joyous occasion. The service itself is not different from the daily evening service, with the exception of the Chanukah light ceremony and the *Al Hanisim* prayer. Every heart beats a little faster when the prayer is chanted.

We thank Thee for the miracles, the redemption, the mighty deeds and saving acts, as well as for the wars which Thou waged for our fathers in the days of old, at this season. In the days of the Hasmoneans, Mattathias son of Johanan, the high priest and his five sons . . . Thou delivered the strong into the hands of the weak, the many into the hands of the few . . . and the arrogant into the hands of those who occupied themselves with Thy Torah . . . Thy children came into Thy sacred house, cleansed Thy Temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Chanukah to give thanks and praises to Thy great name.

Then let us spend the rest of the evening in a home. Father and sons are back from the synagogue. Mother has long finished her chores, since it is customary not to do any work after the Chanukiyah, or Chanukah lamp, is lighted. The lamp, made of copper and decorated with designs of lions, vines, pomegranates, eagles, and other favorite Jewish symbols, rests on the window sill. The family gathers around the Menorah while father pours in the oil. He recites the benedictions as he lights each wick, the family answering "Amen." Then all chant in chorus the hymns *Hanerot*

Halalu, and Maoz Tzur. It is the fifth night, but he kindles six lights, including, the *Shamash**.

Now we join the family at the table for a delicious meal in which latkes are most important, and we hear the story of brave Judith, whose courage delivered her community from death. Father tells them the story, which is associated with Chanukah. Judith lived in Bethulia. The city was besieged by a large army commanded by Holofernes. When the food began to give out, the people lost all hope of saving their lives. Judith was a beautiful woman, and she decided to risk her own life in a bold attempt to rescue her people. Stealing out of the city, she somehow managed to obtain an interview with Holofernes. He was so charmed with her beauty that he suspected nothing. She entertained him, gave him cheese cakes to eat and plenty of wine. When he became drunk, she decapitated him, and brought the head back in a sack. Their commander dead, the enemy lost courage and fled before the Jews. Thus Judith delivered the city.

As the meal proceeds, other stories are recalled for the sake of the younger children, including the well-known tales of Hannah and her seven sons, the old man Eliezer, and the miraculous jug of oil. Father explains that this oil, which burned for eight days, is connected with the great miracle of the Jewish people, who have lived on and on for so many centuries in spite of continuous wandering and persecution, and are still alive today.

One of the boys who is in his first year at the Yeshivah tells them of other Chanukahs, or dedication festivals, he has recently studied: the Chanukah celebration when the Tent of Meeting was completed in the days of Moses; the dedication of Solomon's Temple; the celebration when the Second Temple was opened; and the festival when Nehemiah finished building the walls of Jerusalem.

Soon the meal is over. The children are approaching father and whispering something in father's ear. Smiling, he fetches his purse and hands each one several coins — Chanukah

Gelt. But it is not for themselves. Tomorrow they will bring the money as a Chanukah gift to their teacher. Father has ready a special present which he will deliver personally, a gift for the older daughter's future husband. Poor children receive Chanukah Gelt from the community chest.

The table having been cleared away, the family seat themselves for an evening of Chanukah games. Two are playing Katowes, a game of arithmetic riddles and puzzles. The answer to each one must be forty-four, which is the total number of lights on the eight days. The younger children are playing *trendel* or *dreidel*. This is a four-winged spinning top with the four Hebrew letters—Nun, Gimel, Hei, and Shin. They stand for Nes Gadol Hayah Sham, "A great miracle happened there." The older folks are playing cards. Chanukah was one time when cards were permitted.

The games are frequently interrupted by knocks on the door. Most of the callers are beggars who have come for their Chanukah gifts. Generally, begging from door to door was not allowed by Jewish communities in those days; but Chanukah was made an exception. Some of the visitors are relatives and friends who have come to spend the evening.

At one point a rather loud knock is heard, followed by an equally loud song. The door opens and a half dozen boys troop in singing, "Buy us a little bread!" No one is surprised. Chanukah is review time in the schools, and as a reward for hard work are not the pupils entitled to a feast? These boys are one of the several groups making the rounds from house to house to collect food and sweets for the banquet. Mother has been expecting the visit and she has a basket all packed for them.

Were we to choose Oriental Jewish communities for our imaginary visit, we should find other Chanukah customs. Among the Yemenites in Southern Arabia, for example, we should hear in the synagogue the reading of *Megillat Antiochus*, or *Scroll of Antiochus*. If we were lucky, we might get an invitation to a chil-

* The extra light, called *Shamash*, father explains, is because we are allowed only to see Chanukah lights, not to use them. But this is hardly possible when the lamp is so close to us. By having an extra light it is as though we are benefiting from this additional light only and not from the others.

children's Chanukah party. Each child brings his refreshments with him — roasted corn, carrots, grape juice, and the like. Seated around the lighted Chanukiyah, they eat, sing, and make merry. After the party, they form in line and march noisily through the streets, stopping to extend festival greetings at each house. Widows who have no grown sons invite them to come in. The youngsters need no second invitation. In they march, perform the light ceremony for the women, and burst out singing and dancing.

TODAY, most of the customs observed on Chanukah a hundred years ago are with us still. We light the Chanukiyah each of the eight days, beginning with one light on the first night and concluding with eight on the last. Dreidel games are universally popular, as are card games and, more rarely, the clever Katowes riddles. Children receive Chanukah Gelt, part of which they give to some worthy cause. Dairy dishes, including latkes, or pancakes, are eaten. In the synagogue, the Al Hanisim and the Hallel prayers are recited. Among Yemenite Jews and Sephardim, the Antiochus Megillah is read. In some communities, boys still collect food for school banquets.

However, while formerly Chanukah was primarily a home festival, today it has become also a community holiday, celebrated with plays, entertainments, concerts, and parties. Some institutions display large Menorahs in the lobby. Youth clubs hold Chanukah parties and present plays. Thousands of young men and women go out on Chanukah Sunday with Jewish National Fund boxes and flags to collect money for the purchase of land in Palestine.

In Palestine, Chanukah is truly a Festival of Lights. In every village and colony a large electric menorah, mounted on the water tower, illu-

mines the settlement each night. In Tel Aviv, Jerusalem, and other cities, huge Chanukiyahs are lighted on synagogues, schools, and other public buildings. Window displays in stores and shops are decorated with holiday designs. Small Chanukiyahs twinkle from the window sill of every home.

Lighting the public Chanukiyah is a picturesque and impressive ceremony in the cooperative colonies. The whole settlement, from toddling two-year-olds to graybeards, gathers around the water tower after dark. Their heads raised, eyes directed to the Hanukiyah on the tower, the ceremony begins with an appropriate song by the children. From above rings out the clear voice of a child reciting the benediction. Amen! respond the people below. In a flash, the bright lights are on, and the crowd sings Maoz Tzur. Then a procession is formed, first the nursery and kindergarten children, next elementary school pupils, after them the older boys and girls, and behind them the adults. Several carry torches. Singing Chanukah melodies and new songs of bravery and freedom, they march to the schoolhouse to witness a program by the children and to enjoy refreshments.

Even more picturesque is the public ceremony in Tel Aviv. At sunset the high school students as well as older pupils from the elementary schools assemble in the public square or in front of a synagogue. Every boy and girl carries a candle, while many have torches ready. They arrange themselves in a huge semi-circle, facing a decorated platform reserved for the mayor and other prominent citizens. A large Chanukiyah stands on the platform. All around the children are thousands of spectators.

The ceremony begins at dusk. The cantor walks up to the Menorah and, chanting the benedictions, lights one candle after another. A loud chorus of "Amen" rings out from the thousands of pupils. The moment the cantor begins to kindle the Chanukiyah, the children begin to light their own candles and torches. After a minute or two, the square becomes a sea of twinkling lights. A band strikes up the Maoz Tzur, and the thousands of children and guests join in one mighty chorus. Then the mayor extends the city's greetings, and a teacher speaks briefly about the significance of the festival. Again the band plays and the huge audience sings.

At a given signal the twinkling lights and flaring torches begin to move—first one school, then a second, then a third, the band playing all the while. They are forming in line for the annual Chanukah parade. Up one street and down the next they march, the lighted candles in their hands. The little lights dance up and down as they are raised and lowered with every step. Ten thousand young voices sing lustily. All along the route the sidewalks are crowded with thousands of spectators.

A more adventurous Chanukah custom in Palestine is hiking to Modin, ancient home of the Hasmoneans, where the banner of revolt was raised by Mattathias and his five sons. There are caves and tombs where the Hasmoneans are said to have been buried. Young Jews from all parts of the country come to Modin on Chanukah to pay their respects to the heroic leaders who served their nation and religion so faithfully.

JUDAH MACCABEE By Jessie E. Sampter

Judah Maccabee
Give a sword to me
Now in youth!
By the candle's light
Kindle here tonight,
Do I vow to fight
For the truth.
Still the Greeks are here,
Still we yield in fear,
Cringe and cower.
Judah Maccabee
Make my people free
That their eyes may see
Israel's power!

FOR THESE SINS —

FOR the sins which we have sinned: By emptying our homes of our beautiful traditional ceremonials; By not setting a better personal example for our children in Jewish living; by not giving our children the thorough Jewish education which would protect them against the misinformation about Jews and Judaism emanating from unfriendly sources; By assuming that synagogue inspiration can be obtained by paying without praying; By our failure to support the literary products of our people; By encouraging wasteful and duplicating organizations; By talking about Judaism instead of living it. For all these, oh God of Forgiveness, forgive us."—*American Jewish World*.

LAMPS OF DEDICATION By Solomon Solis-Cohen

Shine, lamps of Dedication, shine,
Your hallowed radiance be the sign
That still there burns undimmed by years,
Not quenched but fed by blood and tears,
In Israel's heart, clear, steadfast,
bright,
The flame it caught from Sinai's height.

ON September 8th of this year the Jewish world memorialized the fiftieth anniversary of the death of the great scholar and historian, Heinrich Graetz, author of the notable "History of the Jews."

Born in 1817 in the village of Xions, in the German province of Posen, the son of a butcher of slender means, young Heinrich received his early education at Zerkov, a nearby and somewhat larger village to which his parents had removed. Heinrich was sent to *cheder* at an early age, as was the custom at that time. The province of Posen had been but recently acquired by the Kingdom of Prussia. That was in 1795, when the final dismemberment of Poland and its division among Prussia, Russia and Austria took place. In 1822, the Prussian government issued a decree requiring all Jewish communities there to establish facilities for secular education. The *cheder* was Heinrich's school. The boy seemed precocious and after his Bar Mitzvah his parents decided to send him to the larger town of Wollstein, where his mother's sisters and relatives lived.

In spite of the governmental decree, opposition to the introduction of secular studies in the Hebrew Schools continued for fear that this would endanger the progress of Hebrew studies. Opposition was particularly strong in the provincial towns, where the population was more Polish than German. One quarter of a century cannot normally change the nature of a people, especially people so steeped in the traditions of many centuries as the Jews were. The tempo of life was slow. It was long before the era of speed and rapid change. As yet the telegraph, telephone and even the daily newspaper were unknown in these primitive Polish hamlets and towns. Even in the larger cities, even in the principal city of Posen itself, the struggle between the Orthodox and the so-called enlightened factions was extremely bitter. Posen was one of the oldest of Polish cities. For a number of centuries it had been famous for its yeshivahs and its minor academies of Talmudic learning. Its Rabbis were among the greatest in the long history of Polish Jewry. At that time the celebrated Rabbi Akiba Eger, erudite and saintly, presided over the Rabbinate of Posen. Though not a zealot, as were his own son-in-law, the eminent Rabbi Moses Sofer and others, Rabbi Akiba Eger con-

ceded to the Prussian authorities only two hours daily for secular studies lest there be neglect of the study of the Torah. Of course, the more liberal elements clamored for more time devoted to general education, but they represented the minority and were outshouted.

It was in a situation of this sort that young Graetz found himself at Wollstein. Fortunately for him, the Rabbi of the town, more progressive than the average Polish Rabbi of that period, early recognized his abilities, and formed a respect and liking for him. For five years Graetz remained at Wollstein. Though he lived frugally often in penury and privation, Graetz was happy because of his opportunity to study. He read many of the German classics, mastered the French language and familiarized himself with many of its classics. When he reached nineteen his parents and relatives began to prod him to seek a career. He also began to feel the call of the outside world and to be bored by the provincial outlook of the town of Wollstein. He determined to settle in Prague, where there was then a fine yeshivah and a famous old University, and obtain a more systematic academic training. One of his reasons for desiring an academic education was that he felt that through the knowledge thus obtained he would be better able to champion the cause of Orthodox Judaism. He was at that time zealously orthodox. He obtained a passport to travel to Prague, but upon arriving at the frontier, the immigration officials refused him admittance into Austria. He then returned to his parents at Zerkov.

Reform Judaism was now under way in Germany. Under the leadership of the renowned preacher and scholar Abraham Geiger, it had made great strides. Geiger was at that time Rabbi at Breslau, where he had successfully engaged and defeated the Conservative leadership. His fame for

An Appraisal of the Work of the Great Scholar on the Fiftieth Anniversary of His Death

HEINRICH GRAETZ—Historian of the Jews

By DR. I. N. RABINOWITZ

scholarship and homiletical ability spread throughout the German domain. It was then that there came to Graetz' notice a new book by a young rabbi of Oldenburg, Samson Raphael Hirsch. This book, "The Thirteen Letters of Ben-Uzziel," made a profound impression on the sensitive youth. In this book, Hirsch defended the practices of Orthodox Judaism against the attacks of its detractors. S. R. Hirsch was somewhat of a saint and mystic. His outspoken zeal and sincerity rallied about him all the conservative elements. He became leader of the German Neo-Orthodoxy. This book led Graetz to write a letter to Hirsch, expressing his desire to join him at Oldenburg and to remain under his care. Delighted with the earnestness of the young man, Hirsch invited him to come and promised to provide him with a home and with his personal needs.

For the following years, Graetz lived at the home of Hirsch. He was pupil, companion and amanuensis. Some undisclosed coolness between patron and protege later arose, and in 1840 Graetz decided to leave Oldenburg and accepted a tutorship with a private family at Ostrova.

A precarious struggle was the lot of Heinrich Graetz now. Natural shyness and pride prevented him from seeking assistance. He suffered many a hungry day, many a sleepless, worrisome night.

In 1842 Graetz arrived at Breslau and registered as student at the University. His courses were on the whole disappointing to him but he continued sedulously to pursue his studies. In other respects he was satisfied with his sojourn at the Silisian capital. He found many opportunities to engage in other activities apart from his studies. Inspired by the principles acquired during his long sojourn with

his former friend and patron, S. R. Hirsch. Graetz took up the fight in defense of Orthodoxy. In an article in the "Orient," a magazine published by the famous lexicographer, Julius Furst, he severely criticized the Reform movement and, in particular, censured, Geiger's standpoint and his text-book of the "Mishnah." This article was followed by others of similar nature. His championship of Orthodoxy made him popular with the Conservative party. At a Rabbinical Conference held at Frankfurt, he embraced the cause of the noted R. Zeehariah Frankel, with whom he bolted the conference because of the majority stand on the question of the Hebrew language.

In 1845, Graetz received his Ph.D. at the University of Jena. His thesis, published a year later, was on the subject, "Gnosticismus und Judenthum" (Gnosticism and Judaism). The Conservative Party, in reward for his efforts, appointed him principal of a religious school founded by them. His friends and admirers also maneuvered to arrange for his appointment to a Rabbinical post. At that time there was a vacancy in the Rabbinate at Gleivetz, a city second in importance only to Breslau itself. Graetz at first was reluctant to consider this position. However, considerations both economic and spiritual induced him to look more favorably on the proposition. When, therefore, he received the invitation to preach a trial sermon on the Day of Atonement, he accepted the call. On the eve of Yom Kippur the great scholar ascended to the pulpit and stood before a large congregation to deliver his address. But what a fiasco it was! He had forgotten his memorandum, and after mumbling a few words, he forgot his speech completely and had to leave the synagogue. His friends made an effort to arrange another trial. Their efforts were unsuccessful. Graetz himself was convinced that he was not the type, to develop into a successful pulpit orator. His failure was, in reality, a boon to himself and to future generations. The ministry may have interfered with the brilliant work produced by him. The leisure and the opportunity for study that he needed would often have been limited by ministerial duties.

Meanwhile, the question of mere bread and butter troubled his mind during his waking hours and was as a specter during sleepless nights. In

despair, he left Breslau in 1848. His intention was to settle in Vienna and take up journalism. On his way, however, he stopped at Nikolsburg, where, occupying the position of Chief Rabbi of Moravia, was his old friend S. Hirsch. Hirsch was then contemplating the establishment of a Rabbinic academy and induced Graetz to remain with him until his plans became realities. Graetz again occupied Hirsch's home for a while and supported himself by tutoring. Soon Hirsch sent him away to become principal at the newly created school in the neighboring town of Lundenberg.

Graetz' life at Lundenberg was not a happy one. Many enemies arose on all sides. He was even accused by his opponents of revolutionary tendencies. In the meantime, Hirsch left Nikolsburg to assume new duties at Frankfurt. Graetz was left without the valuable support of his powerful friend, and feeling completely deserted, and in despair, he decided to resign.

We next find Graetz at Berlin where he delivered a course of lectures on Jewish History. His friendship with Frankel now bore fruit. Frankel was arranging to establish his famous Rabbinical Seminary at Breslau and intended to engage Graetz for the faculty.

In 1850 Graetz traveled to Krotoschin to marry the girl to whom he had been engaged a number of years, Marie Monach. Theirs was a very happy union, and the tide of fortune seemed to turn in his favor. His appointment as a member of the faculty of the newly organized Seminary was of the greatest benefit to him. There he had the chance to study and to create. There many honors were bestowed upon him. Even the Prussian government in 1860, invested him with the honorary title of Professor. There he wrote his "History of the Jews." He remained at his post at Breslau until his death in 1891.

Graetz began to take an interest in Palestine, and in 1872 visited the Holy Land to gather material for the first and second volumes of the History. While in Palestine, he became interested in the establishment of an Orphanage in Jerusalem. He was also interested in the "Alliance Israelite Universelle," and in 1872 attended a conference in Paris where the question of the Roumanian Jew was discussed.

Meanwhile, a storm was brewing in Germany. Herman von Treitschke,

historian, college professor and publicist, was one of the leaders of anti-Semitism. He cited Graetz' History as being antagonistic to Christianity and a menace to the Reich. Von Treitschke possessed a splendid oratorical power and a brilliant writing style and he created a stir both among Jews and Christians. Graetz replied to the accusations of Von Treitschke, and, in turn, Von Treitschke repeated his allegations. In the meantime, the Jewish community, and especially the super patriotic, somewhat assimilated Berlin intellectuals, were greatly disturbed. Conferences were held, a "Union of German Israelitish Congregations" was organized, a commission was formed for the purpose of studying the history of German Jewry. The plans were replete with promises and glowing expectations but the result was disappointing. In an undertaking of this nature, Graetz' participation should have been asked. But, on the contrary, he was completely ignored. In fact, the commission consisted mostly of non-Jewish members, and the few Jews appointed were ignorant even of the most elementary Jewish knowledge.

On October 31, 1887, Graetz celebrated his seventieth birthday. His friends, admirers and disciples made it the occasion to demonstrate their appreciation of his work as scholar and teacher. Congratulatory letters, and telegrams were received from all over the world. His greatest surprise, however, was the receipt of a diploma from the Spanish Academy, conferring upon him honorary membership. This recognition of his value as a scholar was particularly gratifying when we consider that in his History he meted out a rather harsh criticism of the Spaniards on account of their treatment of the Jews during the period of the Inquisition and expulsion.

The last days of Graetz' life were spent serenely. He continued his lectures at the Jewish Theological Seminary at Breslau and also quietly continued his scientific research. An indefatigable worker throughout his life, he persisted in his old habit of rising early and retiring late, and was at his desk almost constantly. As his later life was peaceful so was his death. He had gone to Carlsbad, the health resort, for the treatment of minor ailments, and on his return trip, contrary to the advice of his physi-

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THE POETRY OF FRUG

SAND AND STARS

*Translated from the Yiddish
by Philip M. Raskin*

THE silver moon shines, and the
diamond stars twinkle,

The night soars o'er land and
o'er man;
The Book of Creation before me is
open—

I read it—and read it again.

I read and repeat the old marvellous
stories—

A voice I hear answering me:
"My people shall be as the stars of
the heaven,
As sand on the shore of the sea!"

Oh, heavenly Father, not one of Thy
sayings

Has ever proved vain or untrue;
Thy will on the earth, as thy will in
the heaven

Must come, when its season is due.

And half of Thy promise has long
been accomplished:

Thy people became as the sand,
As gloomy and trampled, as humble
and wind-tossed,

As scattered on sea and on land.

Yea, half of Thy promise has long
been accomplished,

Thy people is trodden as sod;
But what of the beautiful, the lofty,
the shining,

The heavenly stars, O my God?

Through the bitter years of pain,
Will arrive, and he will lead us
To the Holy Land again?

"True, my son,"—The child stood
thoughtful,
And his wistful eyes grew dim
"Is that the cup without a bottom
That it fills not to the brim?"

When, O when, please tell me,
mother,
Will that cup be filled with tears?
Do its sacred, precious contents
All dry up throughout the years?

Faith and Anguish, silent prayer,
Beamed and burned within his gaze.
And the mother's head was bowed,
Heart aflutter, eyes ablaze.

On her cheeks two tears were gleam-
ing,

Rolling downward like two pearls,
Then they lingered and descended
On her darling's raven curls.

These tears, O God, forevermore
In Thy cup of mercy store.

THE JEWISH CHILD

*Translated from the Yiddish
by Jacob Robbins*

BURIED deep in the darkness,
Far from the sun's warm light,

See you not the blind worm
In his night?

He was born in the darkness,
Fated there to creep,
Sleepless, in the kingdom
Of eternal deep.

Like a worm in the darkness,
Dumb and blind and frail,
You pass your childhood's wonder-
years,
Weak and pale.

Near your cradle your mother
Sings no song
Of a happy, quiet life-time,
Sweet and long.

Nor of fields and gardens
Where a boy
Plays and spends the daylight hours,
Wild with joy.

No, a fount of grief and sadness
Ever springs;
Bitter, bitter is the sorrow
That she sings.

Low, sad sighs, and hot, hot tear-
drops,
Low, sad sighs,
Grow forever in the forest
Where your pathway lies.

You were born in the darkness,
Fated there from birth
Ever to be creeping
In the earth.

THE CUP

*Translated from the Russian
by Julius Lasker*

IS it true, my darling mother,
What dear grandpa used to say—
That a wonder-cup in Heaven
God has near him night and day?

That should sorrow strike His people,
Should misfortune lay them low;
In the cup a tear of pity
From the eyes of God will flow?

Till the cup, one day of mercy,
Will be filled with tears divine;
Then the sun of joy and glory
Will again above us shine?

And Messiah, whom we hoped for

DEATH came as a respite to the
miserable existence of the Rus-
sian and Yiddish poet, Simon
Sammuel Frug. Domestic troubles, the
loss of an only child, embittered the
outlook of this talented man. Conse-
quently, his poetry is gloomy, full of
complaints against his fate, even
against his creator. His popular poem,
"Sand and Stars" (reprinted above),
frequently heard in song or recita-
tion, has a satirical connotation. The
Almighty has kept his promise to Is-
rael to be trodden upon as the sand.
But, where is his promise to make Is-

rael as the shining star?

It is twenty-five years now since
Frug's death. We are called upon to
honor the memory of one who was a
pioneer in the field of Yiddish poetry.
First distinguished as a poet of ele-
gance and refinement in Russian,
Frug entered the field of Yiddish lit-
erature with an established reputation
at the age of twenty-eight.

Frug was born in the Ukraine in
1860. His grandfather was among the
earliest settlers in the Jewish agricul-
tural colonies there. Early in life, he

Continued on page 20

SIMON SAMUEL FRUG

By DR. E. N. RABINOWITZ

THE NEWS OF THE MONTH

By LESTER LYONS

UNDER the auspices of the American Jewish Congress, the first Inter-American Jewish Conference in history recently met in Baltimore. The conference, which was attended by representatives of Jewish communities of almost all the countries on the North and South American continents, had been assembled for common deliberation and action in matters of common concern to them as Jews and as citizens of the Americas. It was decided at the Conference to form an Inter-American Jewish Council to meet for the purpose of common counsel and cooperation among the Jewish communities of the western hemisphere and in order to promote the "Good Neighbor" policy.

The Conference adopted resolutions urging the establishment of Palestine as a Jewish commonwealth, the restoration of equality rights for Jews, Jewish participation in the peace conference to follow the war, an immediate campaign for the relief and rehabilitation of victims of Nazism and war, civilian aid to Great Britain, and the universal establishment of the Bill of Rights. In the keynote address of the Conference Undersecretary of State Sumner Welles pledged that after the war this government would join with other governments in finding places of resettlement for the millions of oppressed made homeless by Hitlerism, including the Jews. He urged various governments, particularly those represented on the Inter-Governmental Committee for Refugees, to begin now to study scientifically the geographic and economic problem of resettling refugees in new areas.

Dr. Stephen S. Wise, President of the American Jewish Congress, urged a program looking toward the reconstruction of Jewish life and expressed the belief that "No special problems or burdens will be laid upon the Jewish population of any American country when the current fanaticisms shall have passed from the horizon." Dr. Wise said: "Our own United States is the denial of the validity of anti-Semitism."

Mr. David Ben-Gurion, Chairman of the Executive Committee of the Jewish Agency for Palestine, denounced the Palestine administration

for its having urged a policy of appeasement and for having discouraged Jewish war effort. A plea was made by Mr. Louis Lipsky that the British government should recognize the Jews as factors in helping to win an Allied victory.

That the Jewish people themselves can help in overcoming anti-Semitism is declared by Mrs. Franklin D. Roosevelt in a current issue of the *Ladies Home Journal*. Mrs. Roosevelt asserts that much can be done to combat anti-Semitism if the Jewish people themselves will try to be "as natural and unself-conscious as possible. They can go about their own lives, doing the things they have always done, but trying not to be too aggressive or too flattering to the people who, they suspect, are sizing them up" . . . At the 8th annual Night of Stars held in this city last month, Mrs. Roosevelt paid tribute to the work being done by the Jews in Palestine. She said that what has been accomplished in Palestine is a lesson to everyone. She asserted that Palestine had done more than any other country in the world to help refugees.

NOT TOO ARYAN TO WEAR JEWISH CLOTHING

The Nazi authorities in Galicia have confiscated warm clothes, shoes, underwear and quilts belonging to Jews in order to send them to the German soldiers on the Russian front. They have also removed all clothing and bedding from Jewish homes in Tarnow and other Galician cities.

In greeting the London Jewish *Chronicle* on the occasion of its 100th anniversary Prime Minister Churchill made the first reference to Jews in any public statement of his since he assumed his present office. Mr. Churchill said in part: "None has suffered more cruelly than the Jew the unspeakable evils wrought on the bodies and spirits of men by Hitler and his vile regime. The Jew bore the brunt of the Nazi's first onslaught on the citadels of freedom and human dignity. He has borne and continues to

bear a burden which might have seemed beyond endurance. He has not allowed it to break the spirit; he has never lost the will to resist. Assuredly, on the day of victory, the Jew's suffering and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world."

The Zionist Organization of America is dedicating its current year's membership campaign to the memory of the late Justice Louis D. Brandeis. The Organization has proclaimed a Brandeis Memorial Membership Campaign for the 60-day period ending February 1, 1942. The campaign proclamation calls the attention of the Jews of America to the fact that Justice Brandeis was a staunch Zionist and quotes the following words previously uttered by him: ". . . Organize, organize, organize — until every Jew in America stands up and is counted—counted with us—or proves himself, wittingly or unwittingly, of the few who are against their own people."

The Zionist Organization of America and Hadassah, the Women's Zionist Organization, are jointly sponsoring an American Zionist Youth Commission for the purpose of promoting an intensive program of Zionist youth education in the country. All Zionist groups have been called upon to initiate practical steps necessary to insure the success of the youth program.

The 18th annual convention of Junior Hadassah, which was recently held in Boston, was the largest in the history of that organization. The delegates at the convention considered a number of vital problems facing the Zionist movement in Palestine. The group pledged itself to a program of work necessary to forward the aims of Zionism and democracy.

The Jews of Palestine have been giving valuable assistance to the British government in scientific fields as well as in the economic sphere. The

Hebrew University has placed its entire medical and scientific facilities at the disposal of the government and has arranged for courses for the medical officers of the British and Australian troops. In conjunction with Hadassah, hospital courses are being given in war surgery and camp sanitation for military physicians. The

PRACTICAL INTER-FAITH ACCOMMODATION

The First Presbyterian Church of Springfield, Ill., one of the largest congregations in that city, needed temporary quarters during the remodeling of the church edifice. At the invitation of the Rabbi of the local temple the church used the temple for its Sunday services during the duration of the remodeling work.

University laboratories have made available to the British troops serum for many diseases.

Laurence Steinhardt, American Ambassador to Russia, told reporters in Jerusalem, while on his way to this country, that he was greatly impressed by the developments he had seen in Palestine. He said that the size of the old Jewish city of Tel Aviv gave him an unusual picture of constructive ability . . . The British military authorities have been using Palestine as a center for the men and material required in the Libyan campaign. The garrisons in Palestine have been filled to overflowing with reinforcements sent there to be quartered and trained. Jewish enlistment in the British forces has increased considerably.

A Council of Fraternal, Benevolent and Landsmannschaften Organizations has been formed to assist the refugee aid and adjustment work of the National Refugee Service. The Council is comprised of representatives of 30 national groups. The National Refugee Service is engaged in long-range planning and permanent establishment of the refugee as part of the American community.

A report of the chief of the chaplains of the War Department shows that for the year ending June 30, 1941 civilian Rabbis provided by the Jewish Welfare Board conducted 1,360 religious services for Jewish men in the army in addition to the services conducted by the regular Jewish army

chaplains. The total increase in religious services for the year was 403%. The army now has 22 regular Jewish chaplains in active duty.

Under the auspices of the National Conference of Christians and Jews, Brotherhood Week will be observed in this country from February 15 to 22. In announcing the theme of Brotherhood Week, "Now Is the Time for Men of Good Will — Build Understanding, Defeat Intolerance," Dr. Everett R. Clinehy, President of the Conference, urged Protestants, Catholics and Jews to "unite now to resist the degraded philosophy of hate."

National Jewish Book Week was observed for the 15th annual occasion throughout the country. The week was celebrated with exhibitions and discussions in synagogues, Hebrew schools and community houses, stressing the role of American Jews in keeping alive Jewish cultural traditions at a time when Jewish communities of Europe face destruction. Dr. Mordecai Soltes, Chairman of Jewish Book Week and Education Director of the National Jewish Welfare Board, said in connection with the celebration: "World Jewry has been deprived of reservoirs of Jewish cultural influence. This situation imposes upon American Jews a correspondingly greater responsibility for the maintenance and advancement of Jewish spiritual life."

The Graduate School at Yeshiva College in this city has been named the Revel Graduate School for Jewish and Semitic Studies in honor of Dr. Bernard Revel, founder and former President of the College, who died last year. The Yeshiva College is the only liberal arts college in this country under Jewish auspices.

The British Board of Jewish Deputies has decided to establish a committee to study post-war Jewish problems in Europe with special reference to the question of equal rights and citizenship for the Jews. With the approval of Chief Rabbi Joseph H. Hertz, the Board also resolved to deliver to the British government for war purposes all iron doors, gates and railings of all synagogues and prayer houses in Great Britain.

Although the Jews comprise only 9% of the Polish population 15% of

the soldiers enrolled in the Polish army now being formed in Russia are Jews . . . The Polish cabinet in exile has rescinded a decree of the pre-war Polish government which had de-naturalized thousands of Polish Jewish citizens abroad.

In order "to eliminate all Jewish influence from the national economy" the authorities in Paris are selling all buildings owned by Jews. Prospective purchasers must prove that they are "Aryan" and all bids require the approval of the German occupying authorities. The proceeds of sale will be credited to the Jewish owners after the deduction of legal and other costs and dues of 10%, half of which will go to a fund for the aid of destitute Jews . . . All Jews must belong to a General Union of Israelites which will have charge of their dealings with the government and to which they must contribute according to their means. All other Jewish organizations will be dissolved with the exception of religious groups.

AMERICAN SOLDIERS CREATE FIRST JEWISH COMMUNITY IN ICELAND

The Arrival of British and American troops in Iceland has resulted in the creation of a Jewish community, this is the first in the history of that island. The civilian community is composed of two refugee families. The Jewish soldiers have opened the first synagogue there.

The Slovakian Minister of the Interior has announced that the deportation of Slovakian Jews to provincial towns is only a temporary measure prior to their being confined in isolation camps . . . The Yellow Star of David which all Jews are required to wear is being used as a pretext for further incitements against the Jews in Slavonia and Croatia.

Three Jews were hanged by the Nazis in a Polish city the day after they had been forced to walk about the city with a large sign on their backs having the following notice in German: "I shall be hanged tomorrow at 11 o'clock" The punishment was inflicted because one of the victims had stolen a piece of bread and the other two had illegally possessed honey. The execution of these Jews was witnessed by all the Jews of a concentration camp near the city.

BROOKLYN JEWISH CENTER ACTIVITIES

Bill of Rights to be Commemorated At Service This Friday Night

The 150th anniversary of the adoption of the Bill of Rights will be commemorated at our services this Friday evening, December 19th. Rabbi Levinthal will preach on the subject, "Chanukah — The Triumph of the First Bill of Rights." By a happy coincidence, the celebration comes at a time when the Jews are celebrating the festival of Chanukah and the spiritual significance of these two events will be interpreted in the message by our Rabbi.

Rev. Kantor will lead in the congregational singing. You and your friends are invited.

Annual College Students' Service Next Friday Night

Our annual college students' service dedicated to our boys and girls at college who will be home for their winter vacation, will be held next Friday evening, December 26th. The guest preacher that evening will be Rabbi Morris Dembowitz, one of the younger men in the Rabbinate, a graduate of the Jewish Theological Seminary of America. He will speak on the subject "Youth — Promise and Fulfillment."

Oneg Shabbat This Sabbath

The Sisterhood of the Center in conjunction with the Eastern Parkway group Hadassah will hold an Oneg Shabbat this Saturday, December 20th at 3 o'clock. The celebration is arranged in honor of the birthday anniversary of Henrietta Szold, founder of Hadassah, and Matilda Schechter, founder of the Women's League, United Synagogue of America. An interesting program has been arranged for the afternoon. Rev. Samuel Kantor will bless the Chanukah candles at the conclusion of the Sabbath. The co-chairmen are Mrs. Maurice Bernhardt, representing Hadassah, and Mrs. William I. Siegel, representing the Sisterhood. All welcome.

New Hymnal Used at Our Late Friday Night Services

The worshippers at our late Friday night services were pleased to have the new supplement that has been

added to our regular song book used at the services. This supplement contains about a dozen new hymns and songs and four additional English services. The congregation joined in the singing of some of the new songs and they are eager to learn the remaining ones.

Employees' New Year Gift Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year gift fund. Members who wish to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

Young Folks League Dinner-Dance

The Young Folks League members of the Center are invited to join with the Senior League of Union Temple and Garfield Temple in a Chanukah festival and dinner-dance to be held at Union Temple on Sunday evening, December 21st at 7 o'clock. Subscription is \$1.50 per person. Tickets may be obtained at the Center desk or from any of the members of the Y.F.L. executive committee.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Barnett Tanenbaum of 1094 Park Place upon the marriage of their son David to Miss Bernice Levey at the Center on December 14.

Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway who celebrated the marriage of their daughter Natalie to Mrs. Lester Maslow on Dec. 14th.

Mr. and Mrs. Herman Perla of 446 Kingston Avenue on the marriage of their daughter Shirley to Dr. David H. Appleman of 890 Linden Blvd.

Center Restaurant Open

The restaurant of the Center is open to members and their guests every Sunday from 12:30 o'clock to 5 p.m. Regular dinners are served at \$1.10 per person, children half price. Meals may also be had a la carte.

Chanukah Entertainment

The students of the Hebrew School and Sunday School will present a joint Chanukah program on Sunday, December 21. The students will gather in their classrooms at 10 a.m. and proceed from there to the auditorium. The program will begin at 10:30 a.m.

Dr. Levinthal will greet the parents. Rabbi Lewittes will serve as chairman. The program includes two plays prepared by the students of Mr. Hirsh and Mrs. Beder, and Chanukah songs and dances prepared by the Sunday School classes under the direction of Miss Irene Kantor with the aid of the Sunday School faculty. The singing will be led by Rev. Kantor.

Tickets for Maccabean Festival on Sale at Center

The Maccabean festival and dance sponsored by the Brooklyn Zionists will be held at the Manhattan Center on Sunday evening, December 21st. Tickets of admission may be purchased at the Information Desk of the Center.

Bar Mitzvah

Hearty congratulations and best wishes are extended to Dr. and Mrs. Oscar G. Levi of 576 Eastern Parkway on the occasion of the Bar Mitzvah of their son Gerard which will be held at the Center on Saturday morning, December 20.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

David Halpern

Mitchell Rothman and family.

Dr. Max Dannenberg in honor of the Bar Mitzvah of his son Marvin on November 29th.

Taleisim

Jacob Rutstein

Library

Rabbi I. H. Levinthal

Harry Blackstein

Ina Klein

Jacob Shapiro

Mrs. Bertha Zirn

Personals

Mr. Jacob Shapiro is the author of the recently published book "Interesting Realty Decisions." This is a reference book on recent important real property decisions.

NOTICE OF ANNUAL CENTER MEETING

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, Jan. 22, 1942, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, *Sec'y.*

Junior Congregation

The girls' division of the Junior Congregation has elected two representatives: Phyllis Sterman and Judith Teller.

The following will lead the service on Saturday, December 20, 1941: Schacharit — Donald Gribetz; Summary of Sedrah — Goldie Wechsler; Maftir — Harold Kadish; Musaf — L. Lowenfeld; Sermon — H. Kummel.

Sabbath Services

Kindling of candles at 4:15 o'clock.

Friday evening services at 4:15.

Sabbath services, Parsha Mikez, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 3:15 p.m.

Mincha services at 4:15.

Daily Services

Morning services at 7 and 8

Sunday morning additional service at 9:00.

Mincha services at 4:15.

Condolence

We extend our heartfelt expressions of sympathy and condolence to the following:

Mr. Paul Barnett of 115 East 21st Street who lost his mother Mrs. Dora Barnett.

Mrs. Louis Smerling of 135 Eastern Parkway on the passing of her brother Louis Neustadt on December 13th.

MONDAY EVENING FORUM LECTURES

Held Every Monday at the Brooklyn Jewish Center Throughout the Season at 8:30 P.M. Admission to members, free; to non-members, 30c, including tax.

December 22nd

JOHANNES STEEL

Radio commentator, authority on foreign affairs, author of "The Second World War," and other books.

"FACING THE CURRENT
SITUATION REALISTICALLY"



December 29th

MAURICE SAMUEL

Brilliant author and lecturer



January 5th

DR. WILL DURANT

will speak on

"WORLD REVOLUTION"

an analysis of the basic changes that are taking place in the world — moral, economic and political.

January 12th

DR. ROBERT GORDIS

Noted preacher and scholar

"THE JEW FACES A NEW WORLD"

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Aimis, Herbert

Laundry Married
Res. 3847 Neptune Ave.
Bus. 760 - 64th St.

Proposed by Harry Radutzky

Bruck, Reuben

Coffee & Tea Married
Res. 135 Eastern Pkwy.
Bus. 79 Water St.

Proposed by Maurice Bernhardt

Dan, Dr. Julius M.

Physician Married
Res. 1445 Union St.

Proposed by Joseph M. Schwartz

Mr. and Mrs. Lieb Lurie and
Mr. and Mrs. Charles Blacher

Dolgin, Israel M.

Real Estate Unmarried
Res. 977 Flushing Ave.
Bus. 878 Flushing Ave.
Proposed by Aaron Gottlieb

Entlich, Theodore

Temp. Control Unmarried
Res. 1581 President St.
Bus. 28 E. 29th St.

Finkel, Irving

Poultry Unmarried
Res. 1584 Carroll St.
Bus. 94 Moore St.

Proposed by Barney Berkowitz

Forman, Howard L.

Unmarried
Res. 1629 Carroll St.
Proposed by Joseph Goldberg

Gerofsky, H.

Merchant Married
Res. 374 Crown St.
Bus. 19 Bond St.

Proposed by Jacob Rutstein

Goldstein, Dr. Hyman

Dentist Unmarried
Res. 474 Pennsylvania Ave.
Proposed by Colman Gray

Hirschfeld, Henry

Billiards Unmarried
Res. 772 Hopkinson Ave.
Bus. 675 Rockaway Ave.

Proposed by Dr. Herman Hirschfeld

Horwitz, Miss Lauretta

Res. 473 Empire Blvd.

Jacobs, Samuel W.

Unmarried
Res. 1134 E. 22nd St.

Proposed by Nathan Rothstein

Jaffe, Miss Briny

Res. 1486 Carroll St.
Proposed by Abe Barzo

Jaffe, Miss Sheila M.

Res. 312 E. 98th St.
*Proposed by Mr. and Mrs.
Arnold Gottlieb*

Kenin, Louis

Real Estate Married
Res. 456 Schenectady Ave.
Bus. 16 Court St.

Proposed by Aaron Gottlieb

Glekel, Newton

Attorney Unmarried
Res. 139 Grafton St.
Bus. 50 E. 42nd St.

Proposed by Benjamin Forman

Manoil, Miss Anna

Res. 446 Kingston Ave.

Marx, A. B.

Enamelware Married
Res. 486 Eastern Pkwy.
Bus. Terre Haute, Ind.

Proposed by Dr. Jacob Ruchman

Rosenman, Joel

Teacher Married
Res. 925 Prospect Place
Bus. Thomas Jefferson H. S.
Proposed by Harry A. Harrison

Ross, Eddie

Theatrical Unmarried
Res. Lincoln Hotel
Bus. 1564 Broadway
Proposed by Joseph Goldstein

Schechter, Miss Ruth

Res. 831 Saratoga Ave.

Schneidman, Louis

Tobacco & Candy Married
Res. 3726 Laurel Ave.
Bus. 5317 New Utrecht Ave.
Proposed by Harry Radutzky

Siegfried, Jacob

Govt. Unmarried
Res. 715 Howard Ave.
Bus. 973 Flatbush Ave.

Wasser, Mrs. Bessy

Real Estate
Res. 576 Eastern Pkwy.
Proposed by Abraham Ginsberg

The following have applied for re-instatement

Greenberg, Martin

Millinery Unmarried
Res. 961 Eastern Pkwy.
Bus. 42 W. 39th St.

*Proposed by Samuel I. Samuels
and Aaron Pollack.*

Greenstein, Barnett

Rayons Married
Res. 81 Ocean Pkwy.
Bus. 499 7th Ave.

*Proposed by Irving Klein and
David Nemerov*

Shorenstein William S.

Attorney Unmarried
Res. 406 Stone Ave.
Bus. 66 Court St.

*Proposed by Murray T. Feiden
MAURICE BERNHARDT
Chairman Membership Committee*

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.

Brooklyn, N. Y.

WEDDING DECORATIONS Our Specialty

We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

CONTRIBUTIONS TO KOL NIDRE

OUR heartfelt thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Harry Preston Herman Yanowitz
In memory of the late David Shapiro by his children Nathan Salwen
S. S. Abelow
& Jacob Jentelson
Hyman Fein Hyman Abrams
(By the Fein and Portnoy family, in memory of wife and mother Helen Fein) Alex Bernstein
Mrs. Renny Sabel Block
Mr. & Mrs. I. Fine S. Bruman
Mr. & Mrs. S. I. Danziger
B. J. Kline Charles Dilbert
David Levkoff Geo. F. Dubrow
Hyman Aaron Mary Duberstein
In memory of the late Jacob A. Fortunoff
L. W. Bernard Barnett Gabriel
Phillip Brenner Abraham Ginsburg
Morris Brukenfeld Pincus Glickman
Morris Dlugasch M. E. Goldberg
S. M. Elowsky Mr. & Mrs. M. Goldberg
Moses Ginsberg Dr. Max Goldstein
Mr. & Mrs. Nathaniel L. Goldstein
Jos. Goldstein and children H. Goody
Sidney & Phyllis Judge Emanuel
David Goodstein Greenberg
Samuel Greenblatt H. H. Gross
Leib Lurie Jos. Horowitz
Louis Halperin I. Hoffman
Morris Miller Louis Hornick
Mr. & Mrs. S. Kamenetzky
Samuel Moskowitz Benjamin Kaplan
Anonymous Louis Kohn
Morris Smerling Mrs. S. Leibowitz
Sol Sussman Dr. Benj. Koven
Louis Brenner Alex Levine
Benj. A. Levine Julius Levenson
Joseph I. Aaron Isaac Levingson
H. A. Freedman Hon. Mitchell May
Irving S. Forman Mr. & Mrs. A. R. Melker
Dr. & Mrs. S. Meltzer
S. D. Greenfield Morris Metzger
Max Herzfeld Morris Neinken
J. I. Holtzmann Isidor Polivnick
Abraham Kaplan Louis Posner
In memory of the late Samuel Koff Mrs. Max M. Rutchik
Simon H. Kugel Hyman Rachmil
Samuel Lemberg I. Jerome Riker
Harry Leventhal Louis Robbins
Julius Leventhal Mr. & Mrs. Morris Rothkopf
Norman Leventhal Louis Safier
Louis Parnes Mrs. Kate Salit
Archie Polsky E. R. Saretsky
Irving Rosenfeld N. D. Shapiro
Jacob Rosenfeld Harry Schetzen
Hyman Rothkopf L. H. Schlesinger
M. J. Rothman S. A. Schneider
Jos. M. Schwartz I. Silberberg
Abraham Shapiro B. Sklar
Morty Silverstein Simon Spiegel
Ralph Sokoloff Dr. & Mrs. Benj. Stoltzky
Dr. Moses Spatt Louis Weinstock
B. Tanenbaum

M. D. Wender

Albert Witty
Louis Wolff
Samuel Zirn
Tobias Zwerdling

Chas. Goody
Aaron Gottlieb
Samuel Schulman
A. N. Rosen

William Ball
Joseph Glaubman
Abraham Glasser
Harry Greene
Sol Horowitz
Mrs. Aaron Kuflik
Mr. & Mrs. Jacob Korn

Lazar Levinthal
P. L. Lipshutz
Lester Lyons
Kalman I. Ostow
Isidore Rosenbluth
S. S. Seeger
Heyman Schrier
Joseph Stark
Mr. & Mrs. S. Stark
Dr. & Mrs. S. A. Wolfe
Martin Zinn

Chas. Bellin
Sarah L. Block
J. F. Bluestone
Samuel Brimberg
A. Milton Brown
Mrs. Benj. Brown
N. D. Brown
Theodore Brown
Reuben Bruck
Jacob S. Doner
Charles Fine
Dr. Reuben Finkelstein
Henry Froelich
Gladys and Muriel Goldberg
Samuel Golden
I. J. Gottlieb
Samuel Gottlieb
Mr. & Mrs. Jacob S. Greenspan
Mr. & Mrs. David Halpern
Samuel Horwitz
Mr. & Mrs. Arthur Joseph
Mr. & Mrs. Leo Kaufmann
F. B. Kirschman

Mrs. L. Klein
Morton Klinghoffer
M. A. Krebs
Dr. M. R. Lemler
M. B. Levine
I. Lowenfeld
Jeremiah Levy
Zachariah Marcus
I. Perlstein
Charles Perman
Dr. & Mrs. Henry Plotkin

Mrs. Rebecca Posner
Morris Rosen
Herman D. Raabin
Louis Rosen
Anonymous
Mrs. H. Sarnoff
Frank Schaeffer
Chas. J. Schless

Isaac Schrier
Mrs. Jos. Schrier
Hyman Silver
Louis Simon
Dr. B. Stolloff
Ida Stulman
David Tannenbaum
Dr. H. I. Teperson
Abraham Weinstein
A. A. Weinstein
I. Wiener
Ch. Wunderlich
H. Zirinsky

Rose Amer
E. M. Edelstein
H. J. Forin
S. J. Fishman
Mrs. Jacob Goell
A. L. Goldman
Milton Goell
M. Hauser
Irving Horwitz
Murry Husid
K. Karl Klein
Samuel Koch
Anonymous
Max Friedlander
Miss Ida Kronbach
Ben Markowe
Mr. & Mrs. Arthur Latenberg
Dora Leaks
Harry Munzer
Lena Pincus
Mrs. Anna Reager
Stephen Rey
Annie Reichman
Rae Stricks
Louis J. Roth
Eva Shure
Anonymous
Benjamin Waxman

A NEW BOOK OF JEWISH LEGENDS

"The Treasure Chest—Tales and Legends from Jewish Lore," is the name of a new book by Arthur Weyne. It is a serious attempt to present the ethical teachings of our forebears as they appear in some of the tales and legends of Talmudic, Midrashic, and Rabbinic literature in general. The Judea Publishing Corporation deserves praise for the attractive appearance of the book. "The Treasure Chest" is useful reading for young and old, for parent and teacher.

—E. N. R.

Gym and Bath Schedule

On Thursday, December 25th, the Gym and Baths will be open for men from 10 to 2 p.m. and to boys from 2 to 4 p.m.

Thanks – and A Request

WE have just successfully completed an intensive drive to enroll new members of the Brooklyn Jewish Center.

The Membership Committee is sincerely grateful to all those who showed their loyalty to the institution by enrolling their friends. Without their cooperation it would have been impossible to make such a substantial addition to our membership.

While the campaign is officially closed, we are still anxious to increase our Center family. We are sure that all members will do their utmost during the coming year to urge their friends to join an institution which has become notable throughout the United States.

Perpetuate the Memory of
YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

SUCCESSFUL METROPOLITAN OPERA FESTIVAL CONDUCTED BY CENTER

THE annual Center concert at the Metropolitan Opera House was held last Sunday evening, December 14th in the presence of one of the largest audiences that ever filled that famous temple of music. The entire program arranged for the evening was a brilliant one and enthusiastically appreciated by the huge audience.

We are greatly indebted to all who have contributed to the financial success of the event by either selling or buying tickets.

Aaron Gottlieb
Hon. Emanuel Greenberg
Moses Ginsberg
Samuel Lemberg
Isidor Fine
Charles Dilbert
Aaron Lewis
Samuel Greenblatt
Hyman Aaron
Maurice Bernhardt
Meyer A. Rosen and
Louis Weinstock
Morty Silverstein
Morris Dlugasch
Samuel Moskowitz
Mr. and Mrs. Morton Klinghoffer
Joseph M. Schwartz
Louis Halperin
David Halpern
Chas. Fine
Julius Leventhal
Isidor Silberberg
Ben Kaplan
Morris Brukenfeld
David Goodstein
Chas. Perman
Dr. Moses Spatt
Samuel Stark
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The committee, this year, was again headed by Mr. Samuel Lemberg as chairman. The other officers of the committee were: Isidor Fine, Moses Ginsberg, Judge Emanuel Greenberg and Mrs. Isador Lowenfeld, Co-chairmen: Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman, Vice-Chairmen and Maurice Bernhardt, Treasurer.

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SIMON SAMUEL FRUG

Continued from page 13

realized that with his frail constitution he was unfitted to work as a farmer. Therefore, at the age of fifteen, he decided to settle in Cherson, the principal city of his district. In the colony where he was born, he had studied the Jewish subjects, and had acquired a knowledge of Russian in the governmental school established through an ukase of Czar Nicholas I.

At Cherson, a minor Russian official accidentally met the youth, recognized his talents and made it possible for him to publish some of his poems in an Odessa magazine. They attracted wide attention, and as a result he was invited to St. Petersburg in 1880, and remained there for the rest of his life. From 1888 till his death in 1916, he produced a considerable number of Yiddish poems. His work is noted for its splendid craftsmanship but is somewhat lacking in lyrical warmth and inspiration.

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HEINRICH GRAETZ

Continued from page 12

cian, he stopped at Munich to visit his son Leo, then private docent at the University. During the night of September 7, 1891, he suffered an attack of indigestion. The physician administered a dose of opium to relieve the pain. He fell into a deep sleep, as a result of the drug. In the morning when his wife entered his bedroom she found him dead.

The name of Graetz is ordinarily associated with his great and important, "History of the Jews." It must be remembered, however, that the History covers the entire period of Jewish existence, from the most primitive beginnings till his own time. It is natural, therefore, that he should become interested in the study of the books of the Bible, the most important source of the early history of Israel. Consequently, we find translations and emendations of the book of Ecclesiastes, Canticles and later of the Psalms from his pen. Immediately before his death, he had planned to publish the entire Hebrew Scriptures, with copious notes and emendations. A prospectus of this vast undertaking was actually published by him personally. Death, however, snatched him away before he succeeded in bringing this task to fruition. Part of the book of Isaiah, with his notes, was issued posthumously in 1892 by his disciple, the distinguished scholar, Professor William Bacher. Contrary to his general tendencies, Graetz in his exegesis, is quite radical, measured by the standard of other Jewish exegetes. For some of the theses addressed by him

he was severely criticized by his conservative colleagues. It brought about a complete rupture in his relations with his old protector and friend, Dr. S. R. Hirsch. His textual emendations manifest a brilliant mind, sterling common sense and scholarly insight, but they also display a subjectivity common to all his productions.

In other fields of Jewish learning, Graetz was also prolific. His articles on a variety of subjects may be found in many Jewish periodicals. From 1869 to 1887, he was the editor of the *Neonatschrift*, a magazine devoted to Jewish studies founded by his friend, Z. Frankel. Graetz was also interested in the field of Rabbinics, and was instrumental in the production of the one volume Krotoschin edition of the "Palestinian Talmud." This was produced in 1866.

Vast as are the works of Graetz, his fame rests and will rest upon his most important creation, "The History of the Jews." Strange to relate, the fourth volume of the eleven German volumes appeared first. This treats of the history of the Jews following the destruction of the temple, and appeared in 1858. The other parts followed gradually until, in 1870, the entire work was completed. In later years, as some of his contemporaries disappeared from the scene, additions were made. Later, he also published a more popular history of the Jews.

Translations of Graetz' History are found in English, French, Hebrew and Yiddish. The first complete English translation was published in London, 1891-92, and republished by the Jewish Publication Society of America in Philadelphia in 1898. The English translation has certain advantages over the original German in that it contains a complete index prepared by Henrietta Szold and a complete biography of the author by his pupil and friend, Dr. Philipp Bloch. The French translation was begun by Moses Hess, the pioneer of Zionism, was interrupted by the Franco-German War and was resumed in 1888 by another hand. The Hebrew edition was completed in 1898. It consists of eight volumes, covering ten of the eleven original German books. The translator, the late Saul P. Rabinowitz, refused to translate the last volume on the ground that the author was biased in the treatment of that period. The Hebrew edition also has

very valuable comments by the late learned Professor Elias Harkavy, of Leningrad.

Graetz was a pioneer in the work of producing a satisfactory Jewish history, although he was not the first in this attempt. As early as the end of the 17th century, Jacob Basnage, a French Protestant clergyman, and a refugee residing in Amsterdam, completed a "History of the Jews." Basnage's history is prejudiced. He painted Jewish life as having deteriorated after having reached its climax with Jesus. Another complete Jewish history is that of Rabbi Isaac Marcus Jost, who completed it in the middle of the last century. His work was done at a time when sources were limited. Furthermore, his style is not attractive. His work may also be criticized on the ground that he assumes a certain apologetic attitude in behalf of the Jews.

Graetz' greatest achievement was that he told the story of the Jews from the point of view of a warm-hearted adherent of Judaism. Israel's struggle through the ages was a spiritual struggle, and Graetz pictured the life of Israel with love, with a warmth of feeling, and with an almost lyrical compassion. Added to this is his excellent style. It is no wonder that in spite of numerous defects his "History of the Jews" is still the most readable, the most universally accepted work of this nature.

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THE DREIDEL

Continued from page 8

thing, who worked day and night, froze, never had enough to eat, and never slept enough for my sake. Why should she not have a little pleasure too? Every person puts his own meaning into the word "pleasure." To my mother there was no greater pleasure in the world than hearing me recite the blessings on Sabbaths and Festivals. At the Passover I performed the *Seder* for her, and at *Chanukah* I recited the blessing over the lights. Was the blessing over wine or beer? Had we for the Passover *latkes* or fresh *matzo*? What were the *Chanukah* lights—a silver eight-branched lamp with olive oil, or, candles stuck in pieces of potato? Believe me, the pleasure has nothing to do with the wine or *latkes*, or a silver lamp. The main thing is the blessing itself. To see my mother's face when I was praying, how it shone and glowed with pleasure was enough. No words are necessary, no detailed description, to prove that this was unalloyed happiness to her, real pleasure. I bent over the potatoes, and recited the blessing in a sing-song voice. She repeated the blessing after me, word for word, in the same sing-song. She looked into my eyes, and moved her lips. I knew she was thinking at the time: "It is he—he in every detail. May the child have longer years!" And I felt I deserved to be cut to pieces like the potatoes. Surely, I had deceived my mother, and for such a base cause. I had betrayed her from head to foot.

The candles in the potatoes — my *Chanukah* lights—flickered and flickered until they went out. And my mother said to me:

"Wash your hands. We are having potatoes and goose-fat for supper. In honor of *Chanukah*, I bought a little measure of goose-fat—fresh, beautiful fat."

I washed myself with leisure, and we sat down to supper.

"It is a custom amongst some people to have *latkes* for supper on the last night of *Chanukah*," said my mother, sighing. And there arose to my mind Benny's *latkes*, and Benny's spinning-top that had cost me all I possessed in the world. I had a sharp pain at my heart. More than all, I regretted the little prayer-book. But, of what use were regrets? It was all over and done with.

Even in my sleep I had uneasy thoughts. I heard my mother's groans.

I heard her bed creaking, and I imagined that it was my mother groaning. Out of doors, the wind was blowing, rattling the windows, tearing at the roof, whistling down the chimney, sighing loudly. A cricket had come to our house a long time before. It was now chirping from the wall, "Tchiree! Tchiree!" And my mother did not cease sighing and groaning. And each sigh and each groan echoed in my heart. I only just managed to control myself. I was on the point of jumping out of bed, falling at my mother's feet, kissing her hands, and confessing to her all my sins. I did not do this. I covered myself with all the bedclothes, so that I might not hear my mother sighing and groaning and her bed creaking. My eyes closed. The wind howled, and the cricket chirped. "Tchiree! Tchiree! Tchiree! Tchiree!" And there spun around before my eyes a man like a top—a man I seemed to know. I could have sworn it was the *melamed* in his pointed cap. He was spinning on one foot, round, and round, and round. His cap sparkled, his eyes glistened, and his earlocks flew about. No, it was not the *melamed*. It was a spinning-top—a curious, living top with a pointed cap and earlocks. By degrees the *melamed* top, or the top-*melamed* ceased spinning round. And in its place stood Pharaoh, the king of Egypt whose story we had learnt a week ago. Pharaoh, king of Egypt, stood before me. He had only just come out of the river. He had my little prayer-book in his hand. I could not make out how that wicked king, who had bathed in Jewish blood, came to have my prayer-book. And I saw seven cows, lean and starved, mere skin and bones, with big horns and long ears. They came to me one after the other. They opened their mouths and tried to swallow me. Suddenly, there appeared my friend Benny. He took hold of their long ears, and twisted them round. Some one was crying softly, sobbing, wailing, howling, and chirping. A man stood near me. He was not a human being. He said to me softly:

"Tell me, son, on which day do you recite the mourner's prayer for me?"

I understood that this was my father of whom my mother had told me so many good things. I wanted to tell him the day on which I must say the mourner's prayer for him, but I had

forgotten it. I fretted myself. I rubbed my forehead, and tried to remind myself of the day, but I could not. Did you ever hear the like? I forgot the day of the anniversary of my father's death. Listen, Jewish children, can you not tell me when the day is? Why are you silent? Help! Help! Help!

* * *

"God be with you! Why are you shouting? Why do you shriek? What is the matter with you? May the Lord preserve you!"

You will understand it was my mother who was speaking to me. She held my head. I could feel her trembling and shaking. The lowered lamp gave me no light, but an oppressive stench. I saw my mother's shadow dancing on the wall. The points of the kerchief she wore on her head were like two horns. Her eyes gleamed horribly in the darkness.

"When do I say the mourner's prayer, mother? Tell me, when do I say the mourner's prayer?"

"God be with you! The anniversary of your father's death was not long ago. You have had a bad dream. Spit out three times. Tfu! Tfu! Tfu! May it be for a good sign! Amen! Amen! Amen!"

* * *

Children, I grew up, and Benny grew up. He became a young man with a yellowish beard and a round belly. He wears a gold chain across it. It seems he is a rich man.

We met in the train. I recognized him by his fishy, bulging eyes and his scattered teeth. We had not met for a long time. We kissed one another and talked of the good old times, the dear good days of our childhood, and the foolish things we did then.

"Do you remember, Benny, that *Chanukah* when you won everything with the spinning-top? The G always fell for you."

I looked at Benny. He was convulsed with laughter. He held his sides. He was rolling over. He was actually choking with laughter.

"God be with you, Benny! Why this sudden burst of laughter, Benny?"

"Oh!" he cried, "oh! go away with your spinning-top! That was a good top. It was a real top. It was a pudding made of suet. It was a stew of nothing but raisins."

"What sort of a top was it, Benny? Tell me quickly."

"It was a top that had all around it, on all the corners, only the one letter—G."

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